Christian Recorder
Philadelphia, Pa.

Bishop Nichols Closes Ala. State Convention

Hundreds of Ministers and Lay Workers Attend

Bishop William A. Fountain, Dr R. E. Brogdon And Editor Singleton Preach

$4,000 Raised — $18,000 For Year

Hundreds of loyal African Methodist Ministers, laymen and young people assembled at Payne University, Birmingham, Alabama, August 27-29 for the most successful State Meeting in the history of the Ninth Episcopal District. Their large numbers attested fully to the ever increasing popularity of Bishop D. Ward Nichols, who the previous week had packed three thousand people into the Municipal Auditorium for an alumni program and choir festival.

SEP 18 1941

Bishop Fountain Preaches

The keynote sermon was delivered by Bishop Wm. A. Fountain, Sr., of Atlanta, Georgia. His reputation as a very sweet and forceful preacher was easily sustained. The Holy Communion was celebrated by Bishop D. H. Sims, Editor George A. Singleton, Drs. S. S. Morris, C. E. Stewart, D. Ormande Walker, and W. R. Wilkes, assisted by the Presiding Elders.

Brilliant Sermons And Addresses

The address by Dr. Charles E. Stewart was a scintillating gem of rhetoric and oratory and played around the fact that the school is situated upon a hill. Several able addresses were delivered by Dr. D. Ormande Walker, onetime president of Wilberforce University. His audiences were deeply moved. Dr. W. R. Wilkes spoke in a happy vein.

Dr. R. E. Brogdon, pastor of Emanuel, Charleston, and a fine Christian gentleman, was most effective in delivering the Sunday sermon on Thursday. "Study to show thyself approved unto God . . " Editor George A. Singleton brot the closing message in the stead of Dr. G. Wayman Blakley His subject was *"Preach Him in All of His Offices."* Power came from on high. Dr. Carey A. Gibbs from Florida, Wilberforcean and loyal friend, brot greetings from the beloved Bishop H. Y. Tookes, and the land of flowers.

The Campus On The Hill

Beautiful for situation is the campus of Payne. The episcopal residence is a modern white structure which is comfortable and inviting. It is surrounded by a white picket fence and adjacent to it is a two-car garage. The Administration Building is named FOUNTAIN HALL. It has been repainted and is being completed. The Bishop plans to add a third story. The building contains the class rooms, offices, the Bishop's office and Chapel.

The teachers' cottage is in process of completion, likewise the girls dormitory with kitchen and dining room. A modern miracle has been wrought on the hill.

Loyal Leaders

Among the prominent Alabama leaders are Drs. L. V. Starkey, G. R. Polk, A. J. Polk, G. T. Sims, T. D. Driver, Thompson, President Henderson R. Hughes, J. R. Burghes, Frank Churchill, T. E. Harper, J. B. Carter, Wright, Matherson, Miles, Mallard, Holman, Jarrett, I. H. Bonner, and others. Dr. J. S. Brookens' voice was often heard on behalf of the administration—"Fix it." Dr. G. T. Sims was much in evidence. Dr. J. T. L. Dandridge was president of the Leagues. Mrs. Carrie Walker, widow of the late Dr. J. W. Walker, headed the missionary ladies of the state. Addresses were delivered by Mrs. D. Ward Nichols. A loyal supporter is the Reverend R. B. Barfield.

SEP 18 1941

Financial Report $18,000 Raised

The stalwarts of Alabama reported $4,000 for education, making a total thus far of $18,000, which will be increased during the conferences. They are happy, and enthusiastically cooperating with Bishop Nichols. He has reduced the indebtedness on the school by $50,000 within the last few months.

Bishop G. B. Shaw of the A. M. E. Zion Church was loud in his words of commendation on the night of the reception when Editor George A. Singleton presided. Peace, harmony and goodwill prevail. Veterans like Drs. Starkey, G. R. Polk, and others say it was the best convention they had ever witnessed. The adjournment was on Friday night after a musical program by several choirs. Next year the meeting will be again on Dr. Chas. E. Stewart's "hill beautiful.'

Clarissa Brownlee.

Daily World
Atlanta, Georgia

Foreign Policy Sore Point Of Heated Debate

AME Conference Reverses Self After Speech

By ALBERT ANDERSON

SEP 25 1941

CHICAGO—(ANP)— The placid, smooth running surface of the annual Chicago conference of the African Methodist Episcopal Church, presided over by Bishop John A. Gregg, experienced a highly entertaining ripple or two Friday afternoon when some of the prominent clergy ran a bit athwart of that vigorous orator from the U. S. Treasury, William Pickens.

The traditional committee on the "State of the Nation," chairmanned by Prof. Caswell C. Crews, had brought in a report which was distinctly isolationist in character if not a bit political in tone.

The report spoke in soft terms about Lindbergs and soft-padeled on Hitler and Mussolini. It attacked the national administration as a "meddler in international affairs"; opposed the claim of freedom of the seas, and sneered at American ships in foreign seas as people who try to cross a street between the firing activities of two "gangs."

The report emphasized Jim Crowism, discrimination and mistreatment of Negro soldiers dwelling on the Negro's domestic troubles and professed no interest in foreign affairs. It scoffed at wars for democracy. It appeared to an offside listener that perhaps its builders had a rather natural weather eye open for the forthcoming political campaigns.

SEP 8 1941

PICKENS ON PROGRAM

But as fate had it, Bishop Gregg of Kansas City, Mo., who had opened the conference with the keynote statement that "All American Negroes should stand shoulder to shoulder behind the defense plans of the nation and that the United States stands for the protection of human liberties and religious freedom" had invited William Pickens to deliver the principal address for the occasion

When a motion was made to adopt the rather reactionary and isolationist report, Bishop Gregg before putting the question to a vote asked Dean Pickens for an opinion. The dean remarked, "I am here to speak in my turn, but I have no voice or vote in this debate, except as the Bishop gives me a voice. My suggestion is that you withhold vote on this report until after you have heard my address."

That plan did not suit the backers of the report. Perhaps they felt it might alter the vote of the 1,000 people in the conference audience. One man cried, "We should vote before Dr. Pickens speaks."

SEP 25 1941

FIVE BISHOPS PRESENT

There were five bishops on the platform. One of these was the man who had been chiefly mentioned in political circles for the position which the treasury asked Pickens to take. Perhaps it was merely the reaction of an observer but this bishop appeared more determined than any other to have the report critical of the administration adopted. Four bishops flanked Mr. Pickens. On his right were Bishops P. A. Bray of the CME Church and A. J. Allen of the AME; on his left Bishops W. J. Walls of the AMEZ church and R. R. Wright, Jr., of the AME.

The meeting opened at 2:30 p.m and Pickens was scheduled to speak at 3 p.m., but the opposition evidently determining otherwise proceeded to use up the time. The bishops who spoke, Bray and Wright each spoke at length, denouncing all the evils in the United States, flouting all Negro patriotism and using every technique to play upon the feelings of the audience thoroughly worn out before they could get to the address of the day. In this they were aided by the eloquent and skilful Dr. Arthur S. Jackson of Jackson of Washington and Chicagos Dra. Wayman Ward. In all more than six speeches were made while Pickens waited.

OFFERS $500

SEP 25 1941

Bishop Wright said he would give the first $500 out of his salary toward the expenses of a conference of all church leaders on the war issues and invite them to Wilberforce.

Bishop Wright in one of his telling and insinuatingly clever approaches had said, "We cannot follow anybody who is being paid a salary of $5,000 or $6,000 a year by Roosevelt to come and tell us what Washington wants us to know: these fellows do not speak their own minds."

Meanwhile Pickens sat patiently by. At nearly six Bishop Gregg suggested that he call on Pickens for his address and that then they vote on the report on the state of the nation. The isolationists clamored for a vote right then. They got it and the report was passed by name, Bishops Wright and Bray, for their statements that a man cannot be trusted simply because he is being paid wages for his time and work. "Suppose," the speaker went on, "that I could sink so low as to imply that because up pay for the living of Bishops Wright and Bray, you must never trust a word they say about God! I could not sink so low and if these gentlemen were including me in that statement, I resent it." The audience roared in applause, and Bishop Bray called out, so that all coud hear: "We know that you are different, Dr.

Pickens."

THANKS BISHOP

Pickens continued: "Thanks Bray. You have known me for 35 years, and you must know that nobody ever told me what I was to say when I stand up to think and speak.

"I know as much about lynching and segregation and the other evils of America as any man living. But I also know some other things. I know, for example, that this country is the only country on earth where you can protest against the fight those evils openly, as you are doing. I know that in any tyrannical or totalitarian state, in Germany or Italy, the speeches already made by Bishops Bray and Wright and by the Doctors Ward and Jackson, would get them killed before tomorrow,.... and I would be killed five times for what I am going to say.

"There are no perfect nations, no perfect people, but I assert without apology that our own imperfect nation is the best one I know for you. I had more friends in Germany than I had in the United States, before Hitler." And then in a confidental tone, he remarked: "The last time I was in Germany, was just a few months before Hitler, as chancellor; and I do not need to tell you that the next time I am in Germany will be at least a few months after Hitler.

WILL KEEP TRYING

"I can live longer in the United States. No nation ever yet lived up to the principles of a constitution like that of the United States,..but our country has been trying it for 153 years, and we mean to keep trying. In America we fight; against all enemies of America, we unite. Franklin D. Roosevelt is your president. Your destiny is bound up absolutely with his, and the destinies of the children out of you, for all time to come."

He told about the bonds being sold by the treasury, and the absolute absence of any racial discrimination in that program. He made the AME conference laugh, and think and storm with applause.

And when he had finished, the presiding Bishop, Dr. John A. Gregg, arose nad announced that he agreed with Dr. Pickens, that all the rank and file agreed with him, and that he felt sure that the leaders who had previously spoken, agreed with Dr. Pickens. The dplomatically intimated that the others had perhaps meant to draw Dr. Pickens out.

Then Dr. Jackson who had led the isolationist debate, made a motion that a resolution to endorse the administration of the United States government, and to pledge the loyal support of the church. This resolution was passed unanimously—althuogh it absolutely contradicts the state of the nation report read by Prof. Crews and adopted by a majority vote before Dr. Pickens had spoken.

Christian Recorder
Philadelphia, Pa.

BISHOP WRIGHT FOR UNION

It is refreshing, heartening and encouraging when the Editor's efforts are acclaimed. From all parts of the connection come letters of approval for the editorial on uniting the two connectional societies. Bishop D. H. Sims' article in The Christian Recorder speaks for itself. Bishop Wm. A. Fountain spoke for it in no uncertain terms at the Mid-Year Conference of the First Episcopal District. When interviewed, Bishop R. R. Wright, Jr., expressed himself as unequivocally for union. He warned that it must be above lines of politics and selfish, personal ambition. He said it's consummation will require the type of statesmanship exhibited at Wilberforce by the committee of Regents.

We believe the leaders of the church have sufficient grace, consecration, and wisdom to do what may be required in bringing the two societies together. We believe that the rank and file of the people will follow with a glad mind and will, the way pointed out by the fathers. The personal element does not enter into the picture. African Methodism is uppermost and foremost. The law must be respected from the least to the greatest. The General Conference has decreed. Than it there is nothing higher.

Advertiser
Montgomery, Ala.

A. M. E. Bishop Admonishes Delegates On Christian Way

Delivering the keynote address to the A. M. E. conference now in session at St. Paul's A. M. E. Church at Hall Street and Tuttle Avenue, Bishop D. Ward Nichols, advised the delegates "to be honest when trusted with money, to take more interest in Christian education, to cultivate friendship, to be industrious and stay with God." Bishop Nichols is presiding bishop of the African Methodist Episcopal Church in Alabama.

The annual sermon was preached Wednesday morning after which Bishop Nichols and the presiding elders administered the Lord's Supper.

All conference reports were completed Wednesday, and that evening the Rev. J. T. Jamar preached the missionary sermon while the Rev. S. S. Morris, secretary, A. C. E. League Department, presided. Prof. A. S. Jackson delivered a strong address to the large audience.

Thursday's session was given over to committee reports on the state of the country, the state of the church and the reports of committees having charge of preachers seeking ordination.

Thursday night was education night and the principal speaker was President Hughes of Greater Payne Junior College, who showed the great need of a church school for the negro youth in Alabama.

Among the high points of the session are the noon preaching services held each day. The ministers are the Rev. J. A. Portlock of New York; the Rev. G. W. Maybanks of New York; and the Rev. J. W. Beard, of South Carolina. The conference sessions are filled with impressive sermons and old-time Methodist fire and singing by negroes who have gathered here from all sections of Alabama.

Many negro churchmen are attending the conference sessions including: Bishop D. H. Sims; the Rev. S. S. Morris, secretary, A. C. E. League Department; Prof. A. S. Jackson, financial secretary; the Rev. R. W. Wilkes; the Rev. J. H. Hardeman; the Rev. A. L. Brewster; the Rev. R. H. Porter; the Rev. J. S. McAllister; the Rev. L. M. Bearden; the Rev. S. W. Nichols; the Rev. R. B. Barfield; the Rev. L. V. Starkey; the Rev. R. S. Catlin; the Rev. L. G. Duncan; the Rev. E. J. Kindred; the Rev. J. S. King; the Rev. R. L. Harris.

The Rev. L. H. Fortson; the Rev. L. C. Coleman; the Rev. M. C. Miles; the Rev. J. C. Jarrette; the Rev. [illegible] McMillan; the Rev. G. T. Sims; the Rev. [illegible] J. Polk; the Rev. A. L. Toosan; the Rev. S. M. Davis; the Rev. A. A. Davis; the Rev. E. D. Hughes; the Rev. T. D. Driver; the Rev. J. H. Jackson and the Rev. C. H. Gibbs.

Mobile, Ala., Register
November 30, 1941

African Methodist Conference Comes To Close In City

Principal Speaker Stresses Morality, Religion, Hard Work And Friendship

Today will mark the close of the annual conference of the African Methodist Episcopal Church, which has been held during the past week at Bethel A. M. E. Church on South Franklin Street. The session was presided over by Bishop D. Ward Nichols.

Principal address of the conference was delivered by H. R. Hughes, president of Greater Payne University, Birmingham, in which he stressed morality, religion, hard work and friendship as the basis for negro progress. He declared the negro must make friends with the white man; the white man will help the colored man if the negro will utilize the great opportunities of cultivating his friendship and confidence.

Bishop Nichols told the large number of delegates attending the conference that the South is the great land of opportunity for the negro, and he urged all negroes to develop qualities of self-respect and industriousness. He was high in his praise of hospitality shown in Mobile.

Endorsement of the national defense program and the foreign policy of President Roosevelt was voted unanimously.

Twenty-six preachers on mission work received missionary money that had been raised during the year by the Women's Home and Foreign Missionary Society.

Ordination of deacons and elders brought the week to a close. Today Bishop Nichols will deliver the final message, and the last session will be held after dinner to hear a report from the committee on resolutions.

The 1942 conference will be held at Emanuel A. M. E. Church, St. Michael Street.

Bystander
Des Moines, Iowa

BISHOPS ENDORSE NEGRO LOBBY

New Orleans, La.—At the meeting of the Bishops' Council of the African Methodist Episcopal Church the proclamation calling for a united front of 12,000,000 Negroes to back the conference program to raise $100,000 to establish and maintain a lobby in Washington to protect the welfare of the colored citizens of this country, was unanimously approved.

The A. M. E. Connectional Conference endorsed and pledged moral and financial support of the program.

Sunday, March 30, was set as the day for the national defense rally.

12-1941

AME

Daily World
Atlanta, Georgia

New Orleans Looks To Bishops' Council

JAN 28 1941

NEW ORLEANS,— (ANP)— The first AME Bishops' council to be held after the general conference of last year will convene in New Orleans, February 13-17, with Bishop S. L. Green, as entertaining host.

As the first council to be held in the new quadrennium, the meeting of the next month is hailed as one of the most important in connectional work, and will attract a large number of the laity as well as ministers. Included in the number will be the 16 active bishops of AME denomination and the 12 general officers. More than five hundred delegates are expected to be present at the several session.

Meeting at the same time will be the annual executive meeting of the Women's Home and Foreign Missionary society and the Ministers' and Lay Leaders' council.

Included in the planned activities of the council will be a banquet for the visiting delegates at Dillard University, at which the sponsors will be the city of New Orleans and the states of Louisiana and Arkansas. Committees composed of leaders from all sections of the two states are meeting frequently to complete plans for entertainment of the hundreds of outstanding men and women who are expected here.

Open meetings for the general public will be held at 10 a. m. Thursday, February 13, at which time Bishop William A. Fountain will preach the council sermon. Bishop Fountain presides over the diocese of Georgia. Thursday night a welcome program will be staged in the Dillard auditorium. A Platform meeting on Friday night will feature the appearances of four of five leading men of the denomination. Saturday night a musical and oratorical program will be presented. Sessions will close Sunday afternoon with a mass meeting at Union Bethel AME Church, seat of the council sessions, of which Rev. H. Thomas Primm is pastor. Among those who will attend the Council are the three bishops to foreign fields: Bishops Frank Madison Reid, South Africa; G. E. Curry, West Africa, and A. J. Allen South America and the West Indies. Mrs. L. M. Hughes, Cameron, Texas, president of the Women's Home and Foreign society will conduct the meeting of the executive group of that body, while the Rev. B. M. Townsend, Little Rock, Arkansas, will preside over the connectional council.

All bishops have indicated that they will stay Sunday and preach from the pulpits of the several churches of various denominations.

Pittsburgh Courier
Pittsburgh, Pa.

Editor Gregg Stresses Part Played By Church

FEB 15 1941

JACKSONVILLE, Fla., Feb. 13—Dr. Howard D. Gregg, editor of the A.M.E. Church Review, declared in a recent radio address that the church was the greatest force for progress in Negro life today. Speaking from the subject, "The Church and Progress," he traced the interest of church people in progressive movements from the time of Moses through the Christian era down to the present day.

He asserted that the church in modern society has not broken with the past. Dr. Gregg asserted in part that ". . . the church stands for social betterment and the elevation of social ills. It is beyond a doubt the most sensitively organized institution and is always the first to respond in the building up of broken humanity in the healing of those who are bruised by social pressure and in leading into freedom those who are held in economic captivity. In interracial goodwill and understanding, the church has been a pioneer—a voice crying in the wilderness—urging mutual consideration for human betterment.

FEB 15 1941

"Especially is this program of progress identified with the church life of the Negro. Richard Allen, the founder of the A. M. E. church, refused to accept the symbol of inequality in the house of God, and organized a religious body which gave the Negro an opportunity to worship God under his own vine and fig tree and in a manner not characterized to enslave the soul. This act taught what could be accomplished in union of effort and purposeful organization. The tentacles of the church still branch out as an octopus into every progressive effort by, for, or on behalf of Negroes.

In the organization of business, all attest that the church gives the most substantial impetus and furnishes the life's blood without which effort along this line would be fruitless. It is still true that organizations which stand for progress such as the N. A. A. C. P., Urban League, Y. M. C. A. and Y. W. C. A. receive their greatest encouragement and support from the church. . ." The speaker closed his address by urging that the loyal

Christian Index
Jackson, Tennessee

IN THE ESTABLISHMENT OF NEGRO CHURCHES

Free African Society 1787—, Movement toward a Negro Church in Philadelphia, the A.M.E. Church

JAN 16 1941

In the establishment of Negro Churches in Philadelphia Dr. Benjamin Rush, Absolom Jones and Richard Allen were in the fore front "How it all happened," states George F. Bragg, in 'Heroes of the Eastern Shore," is as follows: "Just about the time that Absolom Jones received his freedom, the Legislature of Pennsylvania had enacted an act for the gradual abolition of slavery. A number of colored persons received generous manumission indicative of their religious leading they regularly and devoutly attended the services of St. George's Church. On a certain Sunday morning, just as services were begun, a determined effort was made to remove the Africans from their seats which they usually occupied; and some unpleasantness followed. After the opening prayer, all these colored brethren under the lead of Jones and Allen, walked out of the edifice and never again darkened the doors of the assembly of white saints." The next step was the "Birth of the First Negro Organization" which took place "on the 12th day of April in the year of Our Lord, 1787, where they assembled in a private house, and organized themselves into the "Free African Society" with Absolom Jones and Richard Allen as the "Overseers." In 1791 Dr. Benjamin Rush felt that the Negroes should have a place of worship. He started a "Movement for a Negro Church" in Philadelphia in 1791. Dr. Rush in his "Letters and obervations on July 25, 1791, the following statement is found, "Met about a dozen free blacks at William Wilebers in New Street and read to them sundry articles of faith and plan of church government which I had composed for them. They appeared well satisfied with it, and agreed to deliberate upon it previous to its being adopted and laid before the public.

Historians are of the opinion that the first African Church was erected on South Street, August 22, 1793. Bragg states in pamphlet "Heroes of the Eastern Shore" that Richard Allen dug out the first earth for the foundation. This building was solemnly dedicated July 17, 1794, by the Episcopal Clergymen. Funds for this new edifice were subscribed at home and abroad. Across the Atlantic Granville Sharp, an anti slavery leader, collected and sent to Dr. Rush fourteen pounds and ten shillings. Allen in his autobiography says "We got subscription papers out to raise money to build the house of the Lord. By this time we had waited on Dr. Rush and Mr. Robert Ralston, and told them of our distressing situation. We considered it a blessing that the Lord had put it into our hearts to wait on these gentlemen. They pitied our situation and subscribed largely towards the church, and were very friendly toward us and advised us how to go on. We appointed Mr. Ralston our treasurer. Dr. Rush did much in public by his influence. "I hope the name of Dr. Benjamin Rush and Mr. Ralston will never be forgotten among us." They were the first two gentlemen who espoused the cause of the oppressed and aided us in building the house of the Lord for poor Africans to worship in. Here was the beginning and rise of the First African Church in America.

JAN 16 1941

On the 6th of August 1795, in Philadelphia, Absolom Jones in the church in which he had led in building, according to Dr. Bragg, Absolom Jones was ordained priest by Bishop White. But Allen says, "In 1793, a committee was appointed for the African Society to solicit me to be their minister, for there was no colored preacher in Philadelphia but myself. I told them I could not accept of their offer as I was a Methodist." (The year 1784, in Lovely Lane Chapel, Baltimore, when Francis Asbury was set apart and consecrated as the first Bishop in the M. E. Church, Richard Allen was present and attended sessions of the Christmas Conference.) This happened years before the First African Church was established. Richard Allen contends that I was the first proposer of the African Church. I put the first spade

in the ground to dig a cellar for same. And I would do nothing to retard them in building a church as it was an extensive building, neither would I go out with a subscription paper until they were done going out with them subscriptions.

From the above statements it seems as if two Negro Churches were starting about the same time, namely the First African Church and the future A. M. E. Church. Richard Allen who was a man of means states in his autobiography—

"I bought an old frame that had been formerly occupied as a blacksmith shop from Mr. Simms and hauled it on a lot on Sixth and near Lombard Street that had formerly been taken for the church of England. I employed carpenters to repair the old frame and fit it for a place of worship. In July 1794, Bishop Asbury being in town, I solicited him to open the church for which he accepted. The Rev. John Dickins sang and prayed and Bishop Asbury preached. The house was called Bethel." It seems that Dr. Benjamin Rush, Richard Allen, Absolom, Jones and Bishop Asbury played a very active part in the early establishment of a Negro and the Methodist Church on the Continent. which Churches have organized themselves and have been potent spiritual forces down thru the ages.

JAN 16 1941

In the Hall of Eternal Fame

Dr. Benjamin Rush and Richard Allen were characters developed out of the social, economic, political, revolutionary religious and moral turmoils of the latter 18th century. This period of history is commonly known as the Period of the American Revolution.

Divinity selected well and moulded these characters who were destined not only to be immortals during their day but whose spirits would be reincarnated in the lives of million who would read of their achievements.

While Dr. Rush and Allen lived and did their work on the scene of action they were noble contemporaries. And, since their day and time, we who read of them in their "Life and Work," which are said to be the products of their own minds, labors and workmanship, we speak of them as did Longfellow when he said:

'Lives of great men all remind us
We can make our lives sublime
And departing leaves behind us
Foot prints on the sands of time."

In the archives of the Surgeon Generals of the Armies of the U. S. the name of Dr. Benjamin Rush is listed among them. In like manner in the archives of the Great Churchmen of all ages, the name of Richard Allen is listed among them.

These two contemporaries, Dr. Benjamin Rush and Richard Allen, men who were great in the life work and great in their achievements.

I hope the names of Dr. Benjamin Rush and Richard Allen will never be forgotten by us."

New York Age
New York, N. Y.

Bishop R. R. Wright Pleads For Equality At 320th Anniversary Of Landing Of Pilgrims

JAN 4 1941

By BAXTER LEACH

"Somehow a great portion of America has always feared that if we give Black People equality something dire will happen" declared Bishop R. R. Wright jr. of the African Methodist Episcopal Church in his address here Sunday evening at the 320th anniversary of the landing of the Pilgrim Fathers at Plymouth Rock, Mass., December 22, 1620. The celebration was held in historic Plymouth Church that helped to awaken the conscience of America against slavery. Bishop Wright was invited "to speak for America" by the pastor Dr. J. Stanley Durkee, a former president of Howard University.

"We are today thinking of race almost as we did 100 years ago," Bishop Wright said. "Some modern anthropological and sociological Galileos must yet suffer before America will accept the truth about race and rid herself of fear.

"Although the Declaration of Independence proclaimed the principle of freedom, America tried to develop a democracy half slave and half free. We believed freedom was alright for the whites but we feared it for the blacks. Only after a bitter war did we begin to experiment with freedom for blacks. Our experiments have proved our fears groundless."

JAN 4 1941

Church Not Truly Christian

"This fear keeps the church from being truly Christian, keeps the government from being truly democratic robs education of its honesty of experiment, makes free speech about race dangerous, makes otherwise patriotic men content to see a festering sore develop upon the body politic rather than to experiment with the means for its removal. This fear keeps a great university in the shadow of Plymouth Rock from employing black professors, and keeps election commissioners in a Southern state from permitting a black man to exercise his constitutional right to vote. If Jesus Christ should ever come in black skin, He might well say to America, 'I was hungered and you fed me not. athirst and you gave me no drink, sick and you visited me not, desired and prepared to work and you would not hire me.'

"As our people develop in social sensitiveness we cannot go on nine-tenth equal and one-tenth hopelessly unequal without looking upon ourselves as false pretenders; without having the nations of the outside world. All this false pretense; without having our children conclude that after all democracy does not work, after all our forefathers made a mistake, and then may come that spiritual collapse which turns heartsick peoples to the dictators. That is the threat from within. Lincoln initiated the experiment in freedom, as a war measure. May we not initiate the experiment in equality as a defense measure, while we mobilize our nation for the Battle of Democracy. Lincoln opened the doors of freedom for four million blacks. May we not open the doors of equal opportunity, and abolish the laws, subterfuges, which bar the Negro from full participation in America's democratic life.

"As we call our fellow men to sacrifice their money, to submit their sons to the draft, to lend industry to defense, let us as we mobilize, mobilize our courage and sacrifice our traditional non-Negro policy on the altar of democracy. Let the civil service experiment with giving blacks the same opportunity as whites; let labor discard her policy of racial discrimination and open her doors freely, let defense industry include competent blacks; let railroads stop discriminating, let the Negroes enlist in the Army, Navy and Aid Service just like other Americans. Throw open the ballot box. This will be a noble experiment in social justice in democracy, worthy of our great nation. And for such a sacrifice and experiment, may the God of our Pilgrim Fathers, the spirit of Liberty and Justice, all that is noblest and best in our souls, rise up to help us and never us with that pristine courage and faith and honesty which alone can prepare us, and keep us unharmed from enemies without and enemies within.

JAN 4 1941

The Plaindealer
Kansas City, Kan.

AME BISHOPS BACK LOBBY PLAN

MAR 7 1941

The Bishops of the African Methodist Episcopal Church met recently in New Orleans and held their Council. That august body dispatched many items of important business dealing with religious, economic, social and poiltical problems as they affect the Negro people of America. One item which we note, and one which we consider very important, was the endorsement and approval of the proclamation of the National Negro Council calling for a united front of twelve million Negroes back of the Council's hundred thousand dollar lobby proposal to be established at the nation's capitol for the purpose of protecting the welfare of our people. The Bishop's Council urged the support of the National Council's ten-point program which is as follows:

1. A Negro judge to be appointed to the Supreme Court to fill the vacancy created by the resignation of Associate Justice McReynolds. Protection of all citizens in their civil rights, regardless of race, creed or color.
2. A Negro secretary as one of the six assistants to the President of the United States.
3. Negro Press correspondents in the White House Press Conferences.
4. Enlargement of the naval and air base at the Virgin Islands to train Negroes for service in the U. S. Navy. Appointment of Negro civilian aide to the Secretary of the Navy.
5. Negro officers for all Negro army units, regular and emergency. Negro doctors and nurses in all base hospitals and Negro hastesses at cantonments.

MAR 7 1941

6. Elimination of discrimination in federal civil service and equal opportunity to all Americans in competition and selection for employment in the million positions of the federal service, regardless of race, creed or color.
7. No retrenchment in WPA, CCC, NYA, AAA, Farm Security, Adult Education, Surplus commodities and Free School Hot Lunch Program. Legislation to provide social security benefits, old age pensions and unemployment insurance for ministers, domestics and farm laborers.
8. A $10,000,000 appropriation for Howard University. Increased federal funds for Negro versity and all land-grant colleges in Southern States with Negro administrators.
9. Appointment by the President of 50 Negroes to the Naval Academy at Annapolis and enlistment of Negroes in all branches of the Naval and Military Establishments. Employment of Negroes by the Justice Department and FBI as "G" men; a Negro governor of the Virgin Islands.

MAR 7 1941

10. Legislation by Congress to compel private concerns to hire Negroes on all National Defense jobs or suffer cancellation of contracts supplied by the federal government. Similar legislation denying Labor Unions the benefits of federal laws for discrimination in its membership on account of race creed or color.

12-1941

Tribune
Philadelphia, Pa.

AME

~~William Upshur Acquitted~~

Wilberforce U. Drops Prexy

Dr. D. Walker, AME Pastor, Out For 'Unity'

(Special to Tribune)

(Earlier Wilberforce Story, Page 8)

WILBERFORCE, Ohio — Silver-tongued Dr. Benjamin Disraeli Ormonde Walker, president of Wilberforce University since 1936, was ousted Monday afternoon as the cliniax to a hectic dispute between the AME pastor-educator and the State of Ohio.

Politically-minded, Dr. Walker used his voice to boost the fortunes of the New Deal, even though he had to get his major support from Republican governors, through the C. N. and I. Department of the university which is supported by Ohio to the tune of $750,000 a year.

Under the demands of a "unified program," the board of trustees of the church-operated university and that of the state department met and came to this decision:

Many-Pointed Program

1. The university, as such, maintains the right to elect its own president, such president to be president of both the AME church-supported departments and the state division.

2. An executive committee of three members representing the state board and three representing the university are to meet and nominate the next president, with the university board electing the president.

3. Once a year, both boards are to meet jointly to discuss the interests of the institution.

4. Until this new president is elected, a "board of regents," composed of Bishops R. R. Wright, Jr., D. H. Sims, and James A. Gregg, is to exercise the rights of powers of the president, with Bishop Wright as chairman and Bishop Sims as secretary.

5. All degrees and diplomas to be granted by the university, as declared in its charter.

Still Church-Owned

With the university still maintaining full powers, it means that Wilberforce remains the property and organization of the African Methodist Episcopal Church. Founded in 1856 and named after the great English abolitionist, William Wilberforce, the university has had eleven presidents, and is now about to have a twelfth.

The "unified program" has provided everything asked for by the North Central Association, it is held, and Wilberforce will continue its educational program without interruption and with full rating.

Bishop Reverdy C. Ranson is chairman of the Wilberforce board of 21 persons, 16 of whom were present at Monday's meeting. Rev. L. Hughes, member of the Ohio Civil Service Commission, is chairman of the state board. Bishop Sims and the Rev. I. N. Patterson, presiding elder of the West Philadelphia district, attended from Philadelphia.

Six-Man Board

The joint executive board which will nominate the new president is composed of the Rev. Charles Isham, Baptist pastor of Dayton, and the Rev. J. E. Page, of Cincinnati, and Commissioner Hughes, representing the state, and Bishops Wright, Sims and Gregg representing the A. M. E. church and the university.

Dr. Walker, who formerly pastored St. James AME Church, Cleveland, was elected to succeed Bishop Wright, who was president until he was elevated to the episcopacy.

On another front, it became known that the U. S. Circuit Court of Appeals has upheld a lower court of East Tennessee, in holding that the publishing house of the Sunday School Union is the property of the church.

At the meeting of the Bishops Council in Oklahoma City last week Bishop George E. Curry was assigned to the 12th Episcopal District to succeed Bishop E. J. Howard. Bishop D. Ward Nichols was made chairman of the education board, and Bishop A. J. Allen has been named chairman of the general conference committee.

——A Colored Judge——

Black Dispatch
Oklahoma City, Okla

Tennessee Court Ousts Bryant, Trustee's Too

NASHVILLE — (ANP) — Ending a controversy that has raged since 1932, the United States circuit court of appeals ruled that Ira T. Bryant be removed from office as secretary of the A. M. E. Sunday School Union.

The court found that one-time publisher's accounts were improperly kept, that there was questionable mixing of corporation and private funds and that six apartment buildings which had been purcahsed with profits from Sunday school printing funds were unlawful. As a result of these findings, Bryant and the union trustees were ousted.

Property of the Sunday School union was ordered turned over to trustees appointed by the General Conference of the A. M. E. church in 1940, since the receivership of the $200,000 plant had proved so costly. Prior to 1936, Bryant had operated the Sunday school publishing house at a profit, but since that time the plant has developed a serious deficit.

Bystander
Des Moines, Iowa

Youth Congress Ends; Miss Lucy Davis Elected Head

The fifth annual youth congress of the AME church for Iowa, Minnesota and North and South Dakota closed its three day session Thursday night, July 10, at St. Paul AME church here. Presiding was Bishop William Fountain of Atlanta in the place of Bishop John A. Gregg of the northwestern conference who was unable to attend, and Mrs. S. Joe Brown of the city, conference superintendent.

Officers elected for the ensuing year are: Miss Lucy Davis, Des Moines, president; Miss Bernice Allison, St. Paul, Minn., and Franklin Litz, Ottumwa, Ia.; vice presidents; Loraine Curry, Minneapolis, Minn., secretary; Herman Cayton, Oskaloosa, Ia., assistant secetary; and Miss June Henry, Davenport, Iowa, treasurer.

The concluding session contests in oratory, voice and piano were held and decisions and prizes were awarded as follows:

In oratory contestants spoke from the subject "African American Episcopal Church Youth in a Changing World," with Hobart Garrett of Des Moines winning first place; Miss Lenna Shanninghouse, Keokuk, Ia., sec. Jeanne Walker of Cedar Rapids ty- and Ernest E[illegible] of Davenport and ing for third place.

Voice—Miss Gloria Williams, St. Paul, Minn., won first; Miss Dana Herndon, Des Moines, second; and Miss Lucile Daniels, Des Moines, 3rd.

Piano—Miss Ruth Blaney, St. Paul, Minn., first; Miss Margaret De Sleet, Des Moines, second; Miss Martha Buckley, Waterloo, Ia., third.

Daily World
Atlanta, Georgia

~~AME Bishop~~ Explains S.S. Union Decision

Says Members Of Church Deserve Praise

BY BISHOP H. H. DAVIS

I am writing this article in order that no loyal member of the African Methodist Episcopal church will be mislead by the articles appearing in the various newspapers concerning the Sunday School Union property in Nashville, Tenn.

My connection with the case was due to the fact that I served as chairman of the committee on Legal Redress, but being the chairman did not give me priority over the other members of the committee. Each member of the Committee of Legal Redress; each bishop of the Council, each delegate to the General Conference that legalized the Bishops' Council, as well as the loyal members of the African Methodist Episcopal Church deserve as much credit as the Committee, the Bishop Council, the General Conference or myself.

Personally, I owe all I possess to the AME church, and I can honestly say that the AME church has meant far more to me than I have ever meant to the church, and there will never come a time when I shall ever renege from shouldering my responsibility to the church.

The committee that instituted the proceedings was a creature of the Bishops' Council, and the Bishops' Council that appointed

the committee was a creature of the General Conference, and the General Conference, that approved of the action of the committee and the Bishop's council, was the law making body representing the entire membership of the AME church.

Therefore, we must not forget that every loyal member of the African Methodist Episcopal church comes in for an equal portion of the praise and honor that came through the decision of the court in Tennessee, and the Appellate Court in Cincinnati.,

Not only did this committee in the decision rendered, win a victory for the AME church but it was a victory for all similar churches and organizations in the state of Tennessee. For any prson, church, or organization to fully appreciate this victory, it will be necesary for them to read the decision of the Appellate Court at Cincinnati. This decision gave to the A M E church control of the property formerly known as the Sunday School Union, and to the General Conference the right to elect the officers, and to the board the right to management.

I am taking this opportunity, on behalf of the committee, to thank the Bishops' Council for appointing us as a committee, the General Conference for legalizing the Bishops' Council, which is the General Conference in the interim, and we wish to thank each loyal member of the AME church, who not only prayed, but supported us while we were in litigation. In addition to thanking them, we thank the courts and our attorneys for the patience exercised and the skillful handling of the case.

I close by saying there is enough glory in it for all. Let us praisee the Lord.

Daily World
Atlanta, Georgia

Five-Year Battle Ends As Bryant Gets Walking Papers

Bishops Take Over Quarter Million Dollar Concern

NASHVILLE—(A N P)—The A. M. E. Church won its five year battle for possession of its Sunday School Publishing house here this week when Judge Elmer E. Davies of the Middle Tennessee federal court dismissed the receiver who had been operating the plant.

The reign of Ira T. Bryant, who served as secretary-treasurer of the Sunday School union for 28 years during which time he built the institution into a thriving concern and won a substantial financial position for himself, closed as the receiver handed the property over to a committee composed of Bishop Henry Y. Tookes of Florida William Fountain of Georgia and Dr. A. L. Pinkston of Nashville who acted for the church.

STARTED IN 1908

While the actual court struggle for possession of the Sunday School union has been in progress for about five years, the trouble which revolved about the institution has been of much longer duration. Bryant was first elected secretary-treasurer in 1908 when the general conference met in Norfolk, Va. An able business man, he quickly developed the publishing house into a profitable venture.

Backed by John H. Avery, one of the most influential laymen the church has produced, Bryant grew in power. Rallying a group of laymen he fought certain concentration of authority in the hands of the clergy.

Bryant became a bitter critic of cant and hypocrisy in high places and used the machinery of the church publishing house to attack and smear ministers and bishops who incurred his wrath. The clerics writhed under the Bryant assaults and finally in 1936 defeated him electing A. E. Selby in his place.

IGNORED ELECTION

Bryant refused to recognize the election contending that only the self perpetuating board of directors which functioned under Tennessee law had the power to name the which was a Tennessee corporation. Court battles up to the U. S. Court of Appeals followed.

In one hearing the court found that Bryant's personal funds had become so intermingled with the secretary treasurer of the union church property that it was difficult to discover which was which. A receiver was then appointed and the decision Tuesday closes the case unless Mr. Bryant's appeals again.

The church sought to prevent Sunday schools and church organizations with the AME from buying their literature from Bryant but unsuccessfully in many instances. E. A. Selby, who has been operating from another AME publishing house in Philadelphia, will now establish headquarters here in Nashville. Dr. S. S. Morris, director of religious education and C. W. Abington, editor of religious literature, are also moving to Nashville.

Chicago Tribune
Chicago, Illinois

OLDEST NEGRO CHURCH IN CITY WILL CELEBRATE

Quinn Chapel Began at 1844 Prayer Meeting.

A small group of colored men and women gathered one evening in a

house near the corner of Randolph and State streets to hold a prayer meeting. The year was 1844. Thru those early worshipers and more who later joined

Rev. T. Deans Scott. Haines Photo.

them, the Quinn Chapel church was organized three years later. This oldest Negro church in Chicago this year celebrates its 94th anniversary.

Where only a few score persons gathered at that first worship, today 1,200 members crowd the present edifice at 24th street and Wabash avenue where it has stood for 50 years. In the church's history during that half century and the years before, is a story of faith, hope, hardship, and eagerness. Twice it arose from the ashes of fires and has overcome an indebtedness that amounted, at one time, to $41,000.

Early members purchased a part of the White Baptist church and moved it to a location near Van Buren and La Salle streets, the site of the first Quinn church. In 1854 they built their own church at Jackson and Dearborn streets. The building, with a seating capacity of 500, costing $5,000 was paid for and dedicated the same day.

Victim of Great Fire.

For 17 years the congregation worshipped in that church until it was destroyed in the great Chicago fire. The old lot was mortgaged for $11,000 and the old Mission church on Fourth avenue, between Taylor street and Roosevelt road was purchased. Three years later, this church, too, was razed by fire.

The followed two years of meetings in rented halls and vacant stores. A new brick church was built in 1889 and was used for 13 years until railroads and other interests in the neighborhood made the location unsuitable for worship. The property was sold for $50,000 and indebtedness of $11,000 was paid.

Build Farther South.

Under the leadership of the Rev. John T. Jenifer three lots at 24th street and Wabash avenue were bought for $29,375 and in 1891 the new edifice of Gothic architecture was erected for $55,000. Permission was granted by the city's various labor unions to allow colored help to build the church. The entire congregation had a hand in the erection. Thirty-two years later the building was paid for.

Six years older than this church is its oldest member, James H. Lewis, 5401 Wabash avenue, who will celebrate his 101st birthday Sept. 1. "Brother Jimmie," when a young man, lived in Palatine and often came into Chicago for week-ends. Back in 1859 when he found himself in the city on Sunday he would attend Quinn chapel.

Upon being mustered out of the Union army in 1867 he took up residence in Chicago and became a member of the church. "Brother Jimmie" has held every office in the church except that of pastor. He still sits with the choir on Sundays but his eyes are getting bad and he sings only those hymns that he knows from memory. His voice still rises above the music from the church organ that was originally on display at the Columbian exposition of '93.

Has Heard Presidents.

From the church rostrum, Mr. Lewis has heard speak Presidents McKinley and Taft, Booker T. Washington, and a long list of other great men of national and local reputation.

Mrs. Estelle Williams, president of the women's auxilary, made 200 aprons which were sold to purchase a "birthday gift" for the church. Mrs. Roosevelt, to whom an apron was sent, returned her congratulations and a picture of the White House.

The Rev. T. Deans Scott has been pastor since 1935. Other officers are the Rev. J. A. Gregg, D.D., presiding bishop, and the Rev. B. U. Taylor, presiding elder. Trustees are George S. Price, George T. Kersey, R. H. Pollard, Otis Giddens, Chester A. Wilkins, Benjamin V. Armstead, James W. Fisher, and Eugene Paris.

12-1941

Chattanooga, Tenn., Daily Times
February 4, 1941

VISITING NEGRO BISHOP TALKS WITH MINISTERS

Bishop C. C. Alleyne, of the African Methodist Episcopal Zion church, remained over yesterday for individual conferences with ministers of the Chattanooga conference over which he presides and who were a part of the campaign for funds for education to support the church's institutions.

The bishop, who now resides in Philadelphia, was once a pastor in Chattanooga at Patten Memorial church in South Chattanooga and always on occasion of his visits here takes opportunity to advise with ministers and leaders in the community.

Yesterday he made the observation that "Negroes should be proud of their identity, for it makes them probably the most unmolested group in the United States in these times of fifth columnists and saboteurs. The government knows where we stand and I vouchsafe the opinion that we should have declared war months ago if we as a nation, with the principles of Christianity and democracy, are to triumph in the present world crisis."

He preached Sunday morning at Thompkins chapel and at Alleyne Memorial in the evening. The bishop purchased the latter church several years ago and established the congregation of which the Rev. C. H. McIver is pastor.

Cleveland, Tenn. Banner
January 28, 1941

A.M.E. Zion Church Launches Christian Education Drive

Long years ago immediately after the freedom of Negroes Bishop Clinton of the AME Zion church came to Cleveland and established a church among Negroes that has made and is still making a vital contribution to the people of this community.

According to the testimony of Mrs. T. P. P. Gilmore, Zion church is the mother church among Negroes in this city.

J. C. Price, for whom Price Memorial is named, spoke both in Cleveland and Chattanooga back in the year of 1875. His indellible impression of good will yet remains upon the hearts of all the people of Cleveland.

Livingston College the major institution of the AME Zion church is located in Salisburg, N. C., but the program of Christian education is definitely local because the local church school program is directed by leaders who are exponents of Livingston College. Every boy, girl, man and woman is included in our program of Christian education. Christian Education like social, physical, and other agencies for the betterment of humanity cannot be overlooked it is definitely essential.

You will, no doubt, be approached by a representative from Price Memorial AME Zion church for a donation for Christian Education.

—Rev. J. H. Lee, Minister.

AMEZ

Star of Zion
Charlotte, N. C.
MAR 27 1941

Negro Methodism Will Survive

The last year has seen considerable discussion of the weaknesses of Negro Methodism. And a very recent article by a former Methodist minister, who has formed an independent church has received wide publicity in the secular press. This minister makes bold to say that Negro Methodis mcannot survive, because it will no make a serious attempt to remove the ills which affect it.

MAR 27 1941

To this assertion as to others on the main thesis, we say not only can Negro Methodism survive, but it will survive. It can and will survive because it is fundamentally sound and Christian. It will survive because it not only can but will clean house and correct whatever apparent flaws may now seem to be working towards its disintegration.

Negro Methodism is in the predicament it now faces, not because of any widespread disloyalty on the part of its bishops, the chief pastors, but its chief weakness, in so far as administration is concerned, lies in the fact that Negro Methodism has had for two generations a genius for growth and development far in excess of its facilities to train leadership for the manning of so vast an institution. The result has been the employment of a great many preachers who have neither the wisdom, courage, or religion, apparently, to safeguard the rights inherent in the functions of pastors in the church.

For it must be borne in mind that Negro Methodism is basically a democracy, in that its bishops are elected by representatives elected by the membership of the churches. And for many years a majority of these electors were ministers; only recently have the Negro Methodists had equal lay representation in the General Conferences, which bodies elect the bishops.

MAR 27 1941

Not only is it true that the majority of our bishops are honest, dependable and trustworthy men, but in the final analysis the ministry and the constituency of the church are responsible not only for the election of men who may not be capable and fit for the office of a bishop, but they are also responsible for maintaining in office a man whose conduct has proved unworthy of that high and exalted position.

In a word, if the ministers and lay people are so lacking in courage and wisdom that they allow evils to grow up in the church, we cannot escape the responsibility by pointing the accusing finger at those to whom we have delegated authority. And, because we are too lazy, indolent and spineless to take the initiative in looking after the affairs, the bishops, who are only human after all, frequently get into difficulties, because they have to do things which the ministers and lay people should do.

In no sense whatsoever do we condone dishonesty or misconduct on the part of a bishop; everyone knows that we have always insisted that the bishops should be above reproach. But we come now to insist that bishops who go astray, either from deliberate intention or through lack of wisdom can and should be admonished by the people of the church who made them bishops. If they do not correct their lives and conduct they can and should be removed from office.

It is because we know there is definite and growing sentiment to correct certain evils in Negro Methodism that we have the strongest convictions that the great Negro Methodist bodies will continue to grow and exert their powerful influence for good in the world. Nor will it require anything like a revolt to do this; for nowhere is the sentiment stronger for just this sort of thing than among the bishops themselves.

It goes without saying, however, that one of the fundamentals of the Christian church is respect for constituted authority. Ministers and lay people who create that authority must themselves respect it. We cannot hope to build a strong and virile churh by attempting to ride rough shod over the authority which constitutes its basic strength.

MAR 27 1941

Again, we can say for Zion Methodism, that the voice of righteousness and the appeal for courage in facing the vital issues of the church, are nowhere more clear than that sounded by the bishops themselves. The one great need is that men shall swiftly arise and assert themselves; by clean and honorable living put themselves in position to demand the best in its leadership and in those whom we lead. If this is done, and it will be done, Negro Methodism will survive and grow and flourish like the tree planted by the rivers of water.

Star of Zion
Charlotte. N. C.

The Sesqui-Centennial And Mother Zion Church

MAY 1 - 1941

The suggestion by Dr. James Clair Taylor that we plan a fitting celebration of the Sesqui-Centennial, in 1946, at Mother Zion Church and that the festival be marked by the raising of a fund to pay off the debt on Mother Zion Church is one that should meet with the heartiest approval of all Zion Methodism.

In the first place, it is a matter of the very first importance that nationwide attention should be called to the fact that Zion Methodism, pioneer in freedom for the American Negro church, will have reached the 150th milestone in its brilliant history in Christianization and in Christian education. And next, in view of the fact that the great and historic Mother Zion cathedral represents the humble beginnings of the denomination, it is altogether proper that we should pay off the indebtedness of the Mother church, so that it might be freed from the handicaps which it now has that hamper its ministry in the midst of the largest Negro community in the world.

The outline of the plans for the celebration by Dr. Taylor challenges us to do this job in a very magnificent way. The magnitude of the affair, as suggested, calls to our attention the tremendous values to Christian education and life that are inherent in pageantry and drama, which our church, to a serious extent, has failed to utilize.

MAY 1 - 1941

In view of the importance of getting an early start in a matter of such huge proportions, it should be brought to the attention of the Connectional Council at its August meeting and plans for organization and work discussed.

We commend Dr. Taylor for this very wise and thoughtful suggestion.

Charlotte, N. C. Star of Zion
July 24, 1941

The Young and Old Church

Zion Methodism in that section of the United States north of the Potomac and Ohio Rivers and east of the Mississippi River comprises both the oldest and the youngest conferences of the church. In our recent tour of these conferences we discovered that the Philadelphia and Baltimore Conference was in its 113th annual session, while the New York Conference was in its 120th annual session. In this same area, referred to above, we have the Michigan and Indiana Conferences which were meeting in their 31st and 32nd annual sessions, respectively.

It is interesting to note that the California Conference on the Pacific Coast is as old as the New Jersey Conference, next door to the Mother Conference. The First Church in San Francisco is as old as the Western New York Conference, which was meeting this year in its 92nd annual session; and the New England Conference is but five years older than the Western New York.

The First Church in Portland, Oregon, will be 80 years old next year, for it was the first Negro organization of any kind to be established in the great Pacific Northwest, formerly the Oregon Territory.

Oddly enough, the church in North Carolina and Alabama, where we have the largest memberships of any states in the United States, are all in between the oldest and youngest churches, most of them having been organized since the close of the Civil War. Thus the oldest churches in the South are only 75 years old.

Our observations in these conferences lead us to the conclusions that the oldest churches in New York, New England and Pennsylvania are now growing much faster than the churches in the South. This is also true of the youngest churches in Ohio, Indiana, Illinois and Micigan. The same thing may be said of the churches on the Pacific Coast, with some slight modification.

What are the reasons for this? What has happened to slow up the growth of the churches in the South, where the Negro populations so far outnumber that in the North and West? The answer for the most part is to be found in the improved educational and economic conditions, both for the leadership and the people. Ministers who labor in the North and West have increased advantages, educational facilities and contacts, which give them a broader outlook on the whole task of the church. The memberships also reflect this same advantage.

In the South we have a far greater number of educated people in the aggregate; all the professional groups, doctors, lawyers, teachers and ministers are much larger than in the North, but for some reasons which are not apparent on the surface, the orthodox churches are drifting into a static condition, which to us is very alarming, to say the least.

Naturdally we are gratified that the churches in other sections of the country have an awareness of the task which they must do to keep the church at the center of Negro life and culture, and by the same token we are hopeful that a renewed emphasis will be placed upon the adequate training of leadership for the churches in the South, to the end that the minister may feel an added responsibility for the total welfare of the people, instead of being content to serve what is often misunderstood as the "spiritual welfare." Ignorance and poverty are two of the greatest enemies of the abundant life, which, if in the attainment thereof, there is constant frustration, Christianity and the church fail in their efforts to reach and hold the people.

New York Age
New York, N. Y.

A. M. E. Zion And A. M. E. Church Merger Seen As Possibility As Bishops Express Their Approval

JAN 18 1941 JAN 1 8 1941

By BAXTER LEACH

PHILADELPHIA, Pa.—The movement that has been underway for sometime to unite two of the largest of the Negro Methodist church bodies took on an added impetus here this week when four A. M. E. Bishops attended the meeting of the Board of Bishops of the African Methodist Episcopal Zion Church. After the Rt. Rev. J. W. Brown of New York City preached the opening sermon, holy communion was served by Bishops R. C. Ransom, A. J. Allen and David H. Sims of the A. M. E. Church and Bishop C. C. Alleyne, P. A. Wallace, J. W. Martin and L. W. Kyles of the Zion connection. Bishop D. Ward Nichols of the A. M. E. Church was also present and on the program.

JAN 18 1941 JAN 1 8 1941

Want Union

"It is my sincere hope that there may come a union of the churches in my lifetime" said Senior Bishop L. W. Kyles of the A. M. E. Zion Church who was elected chairman of the Board with Bishop C. C. Alleyne the host-bishop secretary. Bishop Reverdy C. Ransom, who has just ended fifty-five years of service in the A. M. E Church, said that "200,000 Methodists should be united when we are supposed to represent unity."

"I represent an epochal dispensation in the A. M. E. Church," said Bishop Sims. "Among other things I do not believe age should have anything to do with the service of a man for the Kingdom of God . . . We should put aside every stumbling block and if none the Zions and the A. M. E.'s should come together."

"I think the greatest handicap has been the Bench of Bishops in the two Churches," Bishop Sims declared.

JAN 18 1941

Bishops Shaw, Allen, Walls and other bishops present expressed similar views and many in this a definite trend towards an early agreement for merger of the two churches.

JAN 18 1941

Star of Zion
Charlotte, N. C.

SAYS CHURCH BLAMED FOR SEGREGATION

MAR 1 3 1941

Bishop W. J. Walls Makes Plea For Tolerance At Federation

Chicago.—Declaring that the Negro believes the church to be responsible for jim-crowism and discrimination, Bishop W. J. Walls of the African Methodist Episcopal Zion Church told the Chicago Church Federation at its annual brotherhood meeting held Monday at the LaSalle Street Y.M.C.A. that the church must offer some remedial measures.

MAR 1 3 1941

Carrying out President Roosevelt's proclamation for inter-racial and inter-church programs on George Washington's birthday the federation conducted as symposium in which participated Rabbi Jacob Singer, president of the Chicago Rabbinical association, Rev. Harold J. Kinney, assistant to Bishop Bernard Shiel of the Catholic church and Bishop Walls. All discussed the importance of brotherly cooperation and racial tolerance.

Bishop Walls, whose address was the outstanding feature of the occasion, reminded the group of the rank discrimination which the Negro suffers in the army, the navy and air corps, in industry, school facilities and civil liberties. He declared that a new generation of Negroes is growing up in America. Negroes who protest against discrimination, particularly in the armed forces in which they are asked to lay down their lives for the cause of a democracy they have never enjoyed.

He said, "Somehow, the Negro believes the church is to blame for permitting these conditions. To him it is certain that the gospel, if properly taught and preached, has the power to change the sentiment and remedy the condition he suffers. The Negro is bewildered by the fact that churches in this city and state run institutions and hospitals from which he is barred."

MAR 1 3 1941

Unwelcome at Y.M.C.A.

Then the bishop referred to a recent conference held in New York City in which he and six other officers of his church were to stop at the Y.M.C.A. He said although they were given rooms, their doors were banged on, chairs were stacked in front of them and members of the "Y" staff were about to turn the fire hose on to flood their rooms when the executive secretary was called and came to the rescue. They found it advisable to leave their room at the "Y" and take up quarters in a hotel near a saloon. He said it is lamentable that men in the Christian work of saving the character of the nation are unwelcome at a "Y" building, but are welcomed in a saloon hotel.

MAR 1 3 1941

Raps Lynching

In discussing the crime of lynching which is a blot upon America, Bishop Walls pointed out that an eminent psychologist had said that lynchings in the South are determined by the price of cotton and he said that only Christianity and the church can eradicate this evil. Bishop Walls often referred to the Negro as "advanced slaves" seeking emancipation. He said that freedom's battle must be refought.

After giving statistics on the "alarming death rate," and the "tragic housing situation and starvation, economic conditions," dooming the Negro to the dole caste, the bishop closed with a plea for removing the wicked bars of segregation, saying, "If you wish to know what is in the Negro's heart, open it. You will find there, though he wonders at the racial hate, still he holds tenaciously to God and his love for his race, combined with his love for America, for her institutions, for her democracy, for her religion, her education and culture which bloom like the roses of paradise in his heart.

"Her flag he has followed across swelling floods, through hostile mountains and through the raging storms of fire and blood, but he has never let Old Glory touch the ground.

"If you would have his complete patriotic order for these critical times, take the chains of segregation from the nation's black hand and free it to be ready with enthusiasm to defend her cause to the last drop of his blood."

MAR 1 3 1941

Bishop Walls received prolonged applause that called him to the floor for acknowledgement at the conclusion of his speech.

Birmingham, Ala. News
June 30, 1941

Oscar Adams Urges Racial Cooperation

Urging racial, sectional and religious cooperation in the national emergency, Oscar W. Adams, Birmingham, church extension secretary of the A. M. E. Zion Church, grand chancellor of Alabama, and supreme chancellor of the Negro Knights, of Pythias, Sunday addressed two large Montgomery audiences.

"At a time like this," he said, "when the liberties of the people of the world and the safety of good government are being threatened and destroyed, we must not weaken our forces by racial discrimination, sectional strife and religious intolerance. The question of race should sink into insignificance and the ties of brotherhood and friendship for all people should be strengthened and kept alive."

The morning address was made at Old Ship A. M. E. Zion Church, of which the Rev. S. H. Marion is pastor. In the afternoon, Adams spoke to the Knights of Pythias at the Pythian and Masonic Hall, describing work of the fraternity and announcing the Grand Lodge of Alabama Pythians to be held in Birmingham Aug. 5, and the Supreme Lodge in Chicago, Aug. 19.

Star of Zion
Charlotte, N. C.

The East Tennessee And Virginia Conference

OCT 16 1941

We have just returned from Middlesboro, Ky., where Bishop C. C. Alleyne was holding the 31st session of the East Tennessee and Virginia Conference. Bishop Paris A. Wallace, whom Bishop Alleyne succeeded as Superintendent of this conference, was scheduled to associate the latter, but he had not arrived when we left.

When we arrived on Thursday evening, the afternoon session had adjourned and the congenial company was at dinner. That was, indeed, a good time for us to arrive for we were tired and hungry from the long drive over the mountains.

With Bishop Alleyne, representing the general official family, was Mrs. Creola B. Cowan, executive secretary of the Woman's Department, whom we had not seen since her epochal trip to the Virgin Islands, and who does a fine job as acting supervisor for Bishop Alleyne and also as private secretary. She is one of the most painstaking and efficient persons we know.

OCT 16 1941

Visitors included Dr. David C. Lynch, pastor of Metropolitan Wesley, Washington, who was the annual sermon preacher and who was to deliver the Education Address on "The Needs of Livingstone," preceding the rally for the college. Dr. A. C. Cook, of the Kentucky Conference, was also present. This group was increased with the presence of Dr. F. Thomas Roberts, pastor of Hopkins Chapel, Asheville, and Drs. T. W. Wallace and H. T. Medford, who arrived just a few minutes later.

The address of Dr. Lynch in the evening session was a gem. He not only gave many good definitions of education in broad terms, but laid special emphasis upon the necessity for Christian education, which is undergirded with regeneration of heart and soul. A graduate of Livingstone, both of the college and seminary, Dr. Lynch pleaded for larger support for the college and expressed his deep conviction that the labors of our fathers for the institution more than justified our continued support in a larger way.

OCT 16 1941

Bishop Alleyne commented at length upon the fine address and then received an offering of $80.00 for Livingstone.

Friday morning session was strikingly impressive because of the extraordinary devotional address by Bishop Alleyne, which was the conclusion of a delightfully worshipful service, in which all of the members of the conference participated. Indeed, the worship services begin promptly at nine-thirty, and the doors are closed for this period, so that all who are not present then cannot get in. All are thereby anxious to be present and come on time. Bishop Alleyne was a pioneer in the editing of worship services and has given us much valuable material and incentives for this very helpful feature of liturgical tenets.

Dr. T. W. Wallace was presented and gave an interesting address on denominational trends and needs, speaking with particular reference to the home mission fields, in which he is vitally interested and of which he has such a vast store of dependable knowledge.

Following the luncheon hour Presiding Elders S. L. Leak, S. H. Hazzard and Arthur Mitchell made their reports. These reports were interesting and informing not alone from the schedule of accomplishments which they listed, but also because of the fine zeal reflected in them on the part of these members of the bishop's cabinet. We had known Elder Leak both in the Western North Carolina and in the Blue Ridge Conferences.

OCT 16 1941

Dr. H. T. Medford was presented and spoke at the close of the afternoon session. He spoke in high praise of the steady progress of the support of the Foreign Missions Department from the East Tennessee and Virginia Conference, for the figures showed an hundred percent increase in the past two years. He informed the conference that the missionary work in foreign lands was progressing steadily and satisfactorily despite the war's hindrance of supervision. Dr. Medford also gave some very interesting accounts of his trip to the Virgin Islands.

Preceding the evening session Mrs. Cowan showed moving pictures of a number of the conferences and had shown on Wednesday evening the pictures of the Virgin Islands trip.

Friday night was Youth night, when Mrs. L. C. Bell presided. The program was intensely interesting, being featured with the singing of Mt. Moriah Junior choir of Middlesboro. Bishop Alleyne spoke encouragingly of the Youth activities of the conference ,and promised support to the establishment of the Youth Congress next summer, for which an offering of more than $20 was raised.

Following the program the editor of the Star of Zion was presented and spoke briefly of his fine impressions of the conference and his interest in increasing the circulation of the Star of Zion; this matter had already been stressed by Bishop Alleyne and ten lay members of the conference subscribed to the Star of Zion.

It is needless to say that the conference will report its full quota of General Claims. For many years Bishop Alleyne's conferences have been 100 percent round on General Claims. And we have always been greatly impressed by the bishop's ability to train the members of the budget committee to collect the General Claims outside the conference room. Bishop Alleyne paid special emphasis upon the Ten Percent for Secondary Schools, the Ten Percent for Debt-paying and Livingstone College Founder's Day fund.

OCT 16 1941

Although the East Tennessee and Virginia is one of the smaller conferences, it is a fine conference. We have never had finer fellowship than here. The Rev. George W. Maize, whose father was once our presiding elder in the early days of our ministry, was once our pupil when we taught in high school. We were especially glad to see this son of the parsonage carrying on in his father's footsteps.

copy P.M.

12-1941

AMERICAN LUTHERAN

Pittsburgh Courier
Pittsburgh, Pa.

COLORFUL CEREMONY MAKES HISTORY

Negro School Head Ordained in Church's Effort to Secure More Trained Negroes for Colored Missions.

NOV 8 1941

By F. E. HARRIS

TUSCALOOSA, Ala., Nov. 6.—A history-making ceremony took place here Oct. 26 at 11 o'clock in the chapel of Martin Luther Institute when Dr. Theodore Roosevelt Speigner, for 12 years president of the institution, was ordained as the second Negro minister in the American Lutheran church.

Several members of the Board of Colored Missions were present and participated in the ordination services. Rev. W. Edward Austin, secretary of the board, preached the ordination sermon and Rev. C. G. Meyer, Evansville, Ind. and Rev. Carl Mueller, Hamilton, Ohio, were in charge of the liturgy. Dr. Henry F. Schuh, director of stewardship and finance, was also present and took moving picture snapshots of the congregation leaving the church.

NOV 8 1941

Having been a student of life and social change for a decade, Dr. Speigner had an excellent educational background to begin his theological training. He is a graduate of Talladega college and the State University of Iowa. He studied comparative education and vocational education at the University of Toronto and Harvard university, respectively.

Recently he completed the three years theological course offered by Capital University, Columbus, O. under the direct supervision of the Board of Colored Missions of the American Lutheran church. For several years Dr. Speigner has served as lay-pastor of St. Paul's Lutheran church. With a thorough Lutheran theological background nad the special qualifications which he possessed heretofore, he is now better able to serve his race and his church.

NOV 8 1941

According to the Rev. Dr. Speigner's account of his Lutheran background he said that he had been a Lutheran for more than 20 years. He was baptized and confirmed by the Rev. H. F. Richards. He completed his grammar school education at the Trinity Lutheran school of Montgomery.

For a period of 12 years as headmaster of Martin Luther Institute, Dr. Speigner has demonstrated that he is a great educator. Along with his many religious and educational activities at the school, he is also active in the Alabama State Teachers' Association. At present he is a member of the executive committee.

Pittsburgh Courier
Pittsburgh, Pa.

MEMBER LEAVES $1,500 TO CHURCH AFTER GIVING STAINED GLASS WINDOWS

[illegible] 1941

KNOXVILLE, Tenn., Jan. 16—(By ANP)—When Deacon William Matlock died last July, his widow Mrs. Martha Matlock, called in the Rev. L. A. Alexander, pastor of the Rogers Memorial Baptist church of which they both were members, and had a stained glass window installed in the church in commemoration of her husband.

Soon afterwards Mrs. Matlock had her will drawn up leaving her church $1,500. She died a few days ago, and at Jan. 3 church meeting, Deacon Y. D. Bryant reported that he had just received a check for $500 from the Matlock estate with the information that when the estate is settled the remaining $1,000 will be forthcoming.

Negro Church Row To Be Given Airing In Chancery Court

JAN 31 1941

Strife—financial and otherwise—among the good brothers and sisters of the Trinity (Negro) Baptist Church, 526 Fourth Court, North, is due for an airing soon in Chancery Court.

Circuit Judge E. M. Creel issued a temporary injunction writ Thursday afternoon against 36 members of the congregation, restraining them from interfering with W. H. Perry, pastor, in conducting affairs of the church, from withdrawing church funds from a downtown bank, and taking church records now in possession of John Hardy, church secretary.

The pastor charged in the injunction petition that the anti-Perry faction within the church attempted to oust him without sufficient notice, and that attempts were made to withdraw $450 of church funds from the bank. The petition also charges that two Sunday church collections amounting to $75 have not been deposited as required under church rules.

Called to the church in 1938 from LaGrange, Ga., Perry was first offered a salary of $125 a month and a parsonage with telephone and water bills paid, but he held out for (and obtained) payment of fuel bills, plus a vacation each year for "research and study," the petition shows.

Pittsburgh Courier
Pittsburgh, Pa.

America's Oldest Negro Baptist Church Celebrates 153rd Year

JAN 18 1941

SAVANAAH, Ga., Jan. 16—On Wednesday, Jan. 15, the First Bryan Baptist church, the oldest Negro Baptist church in North America, will begin the celebration of its 153rd year of continual and successful existence. The church will hold its celebration on its original and historic spot on West Bryan street.

This church has had only 13 pastors during its 153 years. It is now piloted by the Rev. Levi Maurice Terrell of Kansas City, Kas., and Macon, Ga.

It is an undisputed fact that Missionary Baptists of America had its beginning in Savannah, Ga., on this spot located in Yamacraw, which at that time was a popular part of the city of Savannah. At present the Government housing project, known as the Yamacraw Village, is built around this church lending dignity and beauty to it. This church serves as a monument to that section of the city. The Government selected this section for its project because of the historical background of the church.

We do hope that if you fail to be present at the celebration, you will make this church one of your stopping places at the celebration, you will make this church one of your stopping places whenever you are in this section of the country. It's the church with a friendly smile and perfect southern hospitality. If you doubt our word, do as the people of Missouri, come and be sighted.

Miami, Fla. Herald
February 2, 1941

REV. J. W. DRAKE, pastor of St. John's Baptist Church; R. E. S. Toomey, and W. B. Thomas, leaders of the negro citizens of Miami—We, the citizens of the northwestern part of the City of Miami, feel the loss of Judge Frank B. Stoneman very keenly. We knew him for years and during that time have always found him on the firing line for the good of Miami and humanity. We distinctly regarded him as a friend of the colored citizens of Miami and we hope that his influence and example will be emulated by other worth-while citizens. We are disposed to believe that he will be among the number of Just Men Made Perfect.

Daily World
Atlanta, Georgia

Baptists Terminate Meeting

Preparation Of Ministry Urged By Dr. Nabrit

FEB 14 1941

"The Negro preacher who is going to preach must have the right slant, Dr. J. M. Nabrit, president of the American Baptist Theological Seminary, Nashville, and secretary of the National Baptist Convention, warned in a brilliant address Thursday att Zion Hill Baptist church, Dr. J. T. Johnson, pastor, before delegates to the Regional meeting.

Dr. Nabrit pointed out that in these awful times if the voice of the preacher is silenced, everybody is going to the crazy house. It is not enough to be called to preach but preachers today need preparation, he said.

Miss Primrose Funches, Chicago, made touching plea for the foreign mission work in the absence of Dr. Jackson, the secretary. She painted a pathetic picture of conditions in Africa, urging more support for this type of work by the churches.

Rev. O. L. Miller Nashville, spoke in the interest the BTU board; Rev Roland Smith spoke in the interest of the statistical department; Dr. M. Thornton, Alabama, preached a forceful sermon during the afternoon session.

The women staged a fine session in the afternoon. Mrs. L. L. Craig national director of young people, presided during the welcome program. Delegates heard welcome addresses given by Mrs. S. F. Brown, and Mrs. S. J. Fluker, while Mrs A. B. Blevins, Bessemer, Alabama, responded on behalf of the visitors

Following the welcome program, Mrs. H. M. Gibbs, Alabama took charge. She presented President Jemison to the body. Addresses were presented to the house by Mrs. Craig, Mrs. I. F. Henderson, Miss Funches, Mrs. I. S. Powell and Mrs. L. S. Weatherspool.

Dr. C. D. Hubert, pastor of Providence Baptist church, delivered a forceful address at the night session.

The meeting will close this morning and Dr. J. W. Goodgame, Birmingham, is scheduled to preach the closing sermon.

Mebane, N. C. Enterprise
January 23, 1941

Negro Baptists Name Executive Secretary At Meet

The Rev. C. E. Griffin of Mebane Succeeds the Rev. W. C. Somerville

The General Baptist Convention of North Carolina (Colored) unanimously elected the Rev. C. E. Griffin of Mebane as executive secretary at a special session at the First Baptist Church (Colored) last week.

He succeeded the Rev. W. S. Somerville, who resigned to become general secretary of the Lott Carey Foreign Mission Convention of America. Thirty-seven years old, he is a native of Elizabeth City and son of a long line of Baptist churchmen, his father, grandfather and uncle being ministers.

He went to school at Elizabeth City and graduated at Shaw University with A. B. and B. D. degrees. He has held colored pastorates of Roxboro First Baptist Church and Mebane First Baptist Church.

Taking office immediately, the new secretary will continue the work of unifying the 1,700 churches and 275,000 members of Colored Baptist churches of the State, in a program of cooperation in foreign and home missions and Christian education.

Afro-American
Baltimore, Maryland

Powell-Harten Debate

It would be suicide for a newspaper to interfere in the present battle of words between two Baptist clergymen, the Rev. A. Clayton Powell, Jr., of New York, and the Rev. Thomas S. Harten of Brooklyn.

War began when the Rev. Mr. Powell expressed the view that the late Dr. L. K. Williams, president of the National Baptist Convention, had not died with clean hands.

JAN 4 - 1941

But, like many another dispute, this one has neglected the main issue to deal in personalities and name calling typical of an old time political campaign.

For fear this may continue, the AFRO would like to get the gentlemen of the cloth back to first principles, upon which we should base earnest debate and ask unanimous agreement.

Principle No. 1—That the new head of the Baptist forces should be one who will dedicate himself to Baptist unity. The division into two connections has lasted 20 years too long.

Principle No. 2—That convention leadership shall be for a short term only, one year (never more than two), so that the best minds of the country shall be able to lead and machine politics be eliminated.

Principle No. 3—That the new president shall take a vow to stay out of secular politics except as a voter.

Chicago Bee
Chicago, Illinois

THE ACME OF ASININITY

By WILLIAM PICKENS for ANP

JAN 5 1941

"Negro bishops and other church leaders ought not to stoop so low as to become campaign assistants at the headquarters of political parties. Rev. L. K. Williams would be alive today, but for his political activity of the kind referred to . . ."

Believe it or not folks, but these are said to be the words of a Negro newspaper—and they constitute the most asinine and brainless statement I have read in a long time.

It is asinine because it kicks at those who cannot kick back—the dead. And that is exactly what the ass of the fable does—turns his heels against the dead lion.

The brainlessness of the statement could be just as shortly dealt with but we choose to be a bit more elaborate of this brainlessness. We shall endeavor to make it so plain that even one with but a little brains can get the point—perhaps even the fellow who wrote those fatuous words.

JAN 5 1941

First: Are politics and government such a "low" business in this great country that a high man must "stoop" when he functions in them? Franklin Delano Roosevelt did not stoop when he assisted at the party headquarters of Alfred E. Smith and other candidates. He did not stoop — he reached upward. We assume that the writer of those unjust lines was thinking of Bishop R. R. Wright, Jr., who assisted at the Roosevelt headquarters, as well as of Dr. L. K. Williams, who assisted at the Republican headquarters. Now should a bishop or a great preacher leave the government of his country to crooks—and to small-brained editors? A bishop of the church or a minister of the gospel could only stoop low in politics if he himself became venal, insincere and crooked. Such a bishop and such a minister stooped low when they became bishop and minister — if they were insincere. In short, the lowdownness must be in the soul of the individual, and not in the great professions of religion, of politics, or of government. There is no more honorable business on earth than honorable politics.

JAN 5 1941

Did the great men of our history stoop to some low level when they assisted at the headquarters of the political parties of their convictions? All the greatest leaders in government and in economics have done that. The highest social function of a democracy like ours is its suffrage, its "parliament" of votes, its simple balloting. Was the great Frederick Douglass low down when he assisted with all his might at steering the political ship and machine in the direction of his people's welfare?

But the last statement of that unfair newspaperman is the most brainless of all: That L. K. Williams would be alive today if he had not engaged in "political activity." What human being can say that, with authority? If a man takes one road and gets his car smashed, no human can know that if he had taken some other road he might not have got his head smashed with his car. It is an ignorant presumption to assert otherwise. Who knows?

Who knows that L. K. Williams would have lived any longer if he had not been active in the politics of his country? Who knows that he would have lived as long? Besides, it is not the chief object of life to live LONGER — and there is no dishonor in meeting death in any honorable line of endeavor.

JAN 5 1941

Politics is not a low business, although there are low people in politics — and it seems at times that they would like to kick all the decent people out, so as to monopolize the field.

Atlanta, Ga. Christian Index
June 5, 1941

OUR WORK WITH NEGROES

In the State

Within the past two months four of the planned series of eighteen institutes for Negro preachers and leaders have been held. The director of these institutes is Rev. F. N. Marshburn, who plans with Dr. James W. Merritt, secretary of Georgia Baptist Convention, and with his own convention for convenient places and times.

Women's classes in stewardship are conducted by Mrs. Lethia Craig, young people's directress of the National Baptist Convention. The expenses of this fine leader are paid by Georgia W. M. U. Mrs. Craig reports that in the four institutes there was a total enrolment of three hundred and seventy-eight women in the stewardship classes. This work is a step we have long been wanting to take in helping to train leaders for women's and young people's organizations, and it is with great joy that we see the fine response shown. Perhaps the time will come when we can assist in the employment of a full-time Negro worker. Until then we are happy to aid this well qualified woman in her work among her people.

In the South

Following the successful plan of mission institutes for Negro leaders in three trial states last summer, three other states are conducting such institutes this summer—North Carolina, South Carolina and Florida. Further plans for Georgia, Alabama and Mississippi, in which institutes were held last year, include a ten-day institute in Selma, Alabama. Georgia will be allowed thirty-three delegates. A committee will be called very soon to select the most promising leaders in the state to attend this institute and receive the intensive course in training planned for that school. The authorities of Selma University have offered the use of the dormitory of that school and expenses will be kept to a minimum.

Every member of Woman's Missionary Union will be interested in all these plans and be alert to opportunities to help in the event one of these delegates should be chosen from her locality.

Savannah Ga. News
July 13, 1941

ST. JOHN BAPTIST FIFTY YEARS OLD

PROGRAM FOR A WEEK

Nightly Services Are Beginning Tomorrow

The St. John Baptist Church, Hartridge street, will begin the celebration of its fiftieth anniversary tomorrow night, and will continue throughout the week. In these fifty years, it has had only two pastors, both of whom have given valuable service to the church and community, and outstanding service in the denomination. The program for the week is as follows:

Monday night, the Evergreen, Central, Mt. Tabor, and St. Paul Baptist Churches, will be guests with the Rev. A. E. Hagins, pastor of the St. Paul Church, delivering the sermon. Music will be furnished by each of the choirs of these churches, and all will sing together for the collection. Each church will have its own table for the collection.

Tuesday night will be business and professional night, with the Steele Funeral Home, North Carolina Mutual Life Insurance Company, McGloakton Grocery, Boyce Beauty School, Harmon's Flower Nook, Charlie Johnson's Tonsorial Shop, Atlanta Life Insurance Company, Rose Beauty Salon, and the Savannah-Simmons Mattress Company furnishing the program.

Wednesday night will be club night, with the Golden Dream, Waldorf, Elks, Smiling Twelve Social, Baptist Ushers Union, Married Men's, Altruistic Social, Monumental's Get Together clubs; the St. Phillip's Young Men's Bible Class, and the Dixie Quartet furnishing the program. The program will be musical and literary.

Thursday night the Bull Street Baptist Church will be the guest, with Dr. W. A. Taliaferro, the pastor, delivering the sermon for the evening. The pastors and congregations of the First Baptist Church, Calvary Baptist Temple; Immanuel, Morning Side and Ardsley Park Baptist churches, have been invited to worship at this service. This will be a climaxing service, and will be known as "White Baptists' Night."

Friday night the eighty-voice chorus will sing its forty-eighth concert of negro spirituals, hymns, and folk songs. The public will be admitted by tickets, the price of which is small. The chorus has been hard at work under the direction of Dr. Cleveland, and he reports that they are in excellent shape for this concert. Seats will be reserved for white friends.

Sunday morning, July 20, Dr. Cleveland will deliver the "thanks offering" sermon for the blessings bestowed upon this congregation during the fifty years. Following the sermon, the "thanks offering" will be taken. The names of each contributor to this offering will be called, and Jehovah's blessings will be invoked upon the gifts and the givers.

Sunday afternoon the fiftieth anniversary sermon will be delivered by the Rev. Horatius H. Coleman, pastor of the Greater Macedonia Baptist Church, Detroit, Mich.

Sunday night the holy communion will be served, and the "fiftieth anniversary captains" will make their financial reports.

The eighty-voice chorus was organized by Dr. Cleveland in 1933, and sang its first concert during the forty-second anniversary celebration of St. John Baptist Church. It was organized to keep before Savannah and tourists who come to Savannah, the original spirituals. It has sung forty-seven concerts to capacity audiences of both groups, and to tourists from every state in the United States, Canada, Cuba, England, Norway, Switzerland, Rumania, and France. The Friday concert will begin at 8:30 o'clock, with Deacon Edward J. Simmons directing; organist, Bessie McCullough at the console; Dr. E. O. S. Cleveland at the paino; and Prof. W. Dickerson Donnelly, master of ceremonies. Seats will be reserved for all white friends.

Celebrating Fifty Years Tomorrow

Interior and exterior views of Hartridge street church

DR. WILLIAM GRAY
Anniversary Preacher

DR. E. O. S. CLEVELAND
Pastor

Dr. William Gray organized the St. John Baptist Church on the third Sunday in July, 1891, in a small house on Hartridge street, with seven members, all of which are dead except one. In 1892, this little house became too small for the increasing membership, and a small church house was built. This house served until 1901, and the present structure, 45 by 90 feet, was erected. This building was paid for during the life time of Dr. Gray. From 1891 to 1903, all of the candidates received into this church, were baptized in the canal at the foot of Bryan street. These were great days for this church, and crowds joined until the membership reached more than 2,000, most of which were lost during the exodus to the North in the World War. One only needs to see the present church structure, to see that Dr. Gray was a great builder, pastor, and preacher. He served only one church during his entire ministry, St. John, for thirty-five years, dying on January 12, 1926.

Dr. E. O. S. Cleveland, the second pastor of St. John, assumed the active duties as pastor in June, 1927, and for fourteen years has worked untiringly to set this church in the forefront. He has completely renovated the church during his pastorate, and kept the congregation active, and this church is known as "Savannah's musical church." He plans to pay for a lot next door to his church during this anniversary celebration, and erect a modern Sunday School educational building which is much needed for this congregation, he says.

Pensacola Fla. Journal
August 24, 1941

Negro Baptists Close Convention

W. M. Scott, Tampa, Re-elected President

The 34th annual session of the National Primitive Baptist convention closes here tonight at the Zion Hope P. B. church, it was announced last night.

The convention at which 1,000 delegates were in attendance re-elected Rev. W. M. Scott of Tampa, as president.

The following ministers will preach at local churches today: Rev. W. M. Scott at the Zion Hope church, 11 a.m.; Rev. B. Palmer of Trenton, N.J. at the Shiloh Primitive Baptist church, 11 a.m.; Rev. J. B. Bryant of Tampa at the Shiloh church tonight.

The closing sermon will be preached tonight at the Zion Hope church by Rev. A. L. Granious of West Palm Beach.

In closing their convention, the Negro group expressed their appreciation to white citizens of Pensacola for the courtesies shown them while here.

Succeeds L. K. Williams

Rev. J. H. Jackson, D. D., is the new pastor of the Olivet Baptist Church, Chicago, called by many the greatest Baptist church in America. Dr. Jackson who succeeds the late Dr. L. K. Williams as pastor of the big church, is serving as National Baptist convention as secretary of its Foreign Mission board. He begins his duties in a rebuilt Olivet, the church having been rehabilitated after being partially destroyed by fire the day of Dr. Williams' funeral. (ANP)

Chicago Defender
Chicago, Illinois

REV. AUSTIN IN PLEA FOR MORE CHURCH UNITY

Calls On Brethren To Support All Baptist Institutions

By REV. J. C. AUSTIN
(Pastor Pilgrim Baptist Church)

My brethren, "Be not deceived, God is not mocked and whatsoever ye sow, ye shall also reap." This is not only a divine injunction, but it is in keeping with the laws of compensation. The convention has adjourned but it hasn't closed nor ended. Nothing ends when once set in motion, not even a thought nor the most humble deed.

As we move away from the scene of Cleveland, all of us with coolness and deliberation may observe to a greater advantage our conduct and conquest. We went to our pulpits Sunday to preach the gospel of Christ.

Some will reach their pulpits on this Sunday and we are going to preach justice and truth and honesty and love and sympathy with our fellowman. There will be a loud voice in our own conscience approving or disapproving of our words as reflected in our works.

Prayer For President

Dr. Jemison, the president, merits our prayers for he himself is victimized by traditional arrangement, machinery, and politics which are

unbecoming to the Christian church. Our institutions must not be allowed to suffer because of selfishness and greed. Let us rally behind the publishing house, the foreign mission board the home mission board, and our institutions of learning.

Already the administration has observed the fraud in voting. Alabama's delegation, so I am told, has been cut from more than 500 to less than 200, when it was demanded that money would be produced commensurate with the voted strength of the states.

Alabama was found wanting and this was only a test case. Many other states in the column of victors may be found guilty of this same sin, for the treasurer reported to the convention many checks on hand which are not negotiable.

I am positively against mob rule in the Baptist family, bossism, crooked or insufficient methods of handling the business. Just an adding machine plus brains could give to the convention the most of money taken in as easily as they can give the number of churches and messengers registering. Our presiding officer has made one unpardonable mistake.

It can only be forgotten on the grounds of a correction and the correction would unseat him, when he ruled against the constitution to limit the messengers to ten from each church, when the constitution positively says $10 for the church allowing one messenger and $5 for each and every additional messenger. If the executive board did this, the executive board held its session out of line with the constitution and before the messengers could arrive. We all know that the convention was not qualified to vote on its president. Messengers had not properly qualified. Money and messengers had not been balanced, and the whole thing was a steamrolling farce and a reflection on Christian principles and good common sense.

Asks Forgiveness

But in as much as it has been done may God forgive and have mercy on our souls.

The world is groaning under the grinding wheels of war the nerves of humanity are shattered under the shock of bursting shells. Streets are being washed in human blood and the clouds are dropping lower and lower over America. The Catholics met in Chicago Sunday, 150,000, in prayer for peace, while we Baptists spent one-half million dollars to carry on one week of confusion with loud sounding campaign prayers, and sermons set to the same tune. What will our children say as they read the history of this day?

SEP 20 1941

Pittsburgh Courier
Pittsburgh, Pa.

DR. AUSTIN TO FORM NEW GROUP

SEP 20 1941

CLEVELAND, O., Sept. 18—On Friday morning, Dr. J. C. Austin called a group of his followers to meet at the Zion Hill Baptist church to map plans following his defeat. It is reported that plans were discussed for the Chicago pasor to form ap rogressive opposition block, within the National Baptist convention.

Some of those present, it is said, advised that any such action on his part would be misunderstood and no ultimate good would be accomplished.

When asked on the street about his new plans and movement, Dr. Austin said, "more than a 1,000 Baptist pastors will support me in such a move."

Dr Austin and his party left Cleveland Friday afternoon.

Globe and
Independent
Nashville, Tenn.

DR. G. L. PRINCE CALLS PARENT BODY TO ORDER WHILE MRS. M. A. B. FULLER PRESIDES OVER WOMAN'S AUXILIARY

SEP 12 1941

Spirituality, Missionary Activity and Religious Education, Augmented by Three-Point Program Are The Objectives to be Obtained in a Well Ordered Lineup of Procedure

SHREVEPORT, La., (Special)—"The Christian's Defense In This Changing World," is the Theme of the National Baptist Convention of America that opened its Sixty-first Annual Convention here in the city of Shreveport at nine o'clock, Wednesday morning, Sept. 10th. Devotional exercises marked the beginning of this body of baptized believers whose constituency hails from the three continents and many islands of the sea. Messengers began to arrive in the city as early as Tuesday morning the 9th. They came over the highways in private cars, on busses, by special trains and on the regular day coaches and pullman cars, reaching this North Louisiana metropolis from every direction. The local committee had left no stone unturned to give these heralds of the cross a real Louisiana and Shreveport welcome, hospitality and cordiality had been the watchword from the time this city got the information that it had been awarded this 1941 convention session.

SEP 12 1941

The pre-convention entertainment held out at the Paradise Park in the main auditorium, which was staged on Tuesday night was the first public appearance of the National Convention Chorus that Shreveport had witnessed. One chorus was directed by Rev. Prof. H. B. P. Johnson of New Orleans, La., and the other one by Mrs. Lula Mae Wright of St. Louis, Mo. The former will sing at the auditorium each day and the latter at the Galilee Baptist church where the women will hold forth. At this pre-convention concert the chorus specialized in singing the songs that will be used throughout the week. This music was taken from the National Jubilee Melody Song Book, the Victory Song Book and the National Baptist Anthem, three of the premier publications of the National Baptist Publishing Board's plant at Nashville, Tenn., which board operates under the convention. President and Mrs. G. L. Prince were presented in the midst of the program, who received a warm welcome and a great ovation.

Louisiana showed evidence of its appreciation of the fourth honor conferred upon the state as host to this convention, by sending the largest delegation here in the history of Baptist records. The city of New Orleans, has entertained two National Baptist Conventions of America's sessions, while Shreveport is entertaining for its second time.

On Wednesday morning the Convention proper opened. The devotions were led by Revs. B. H. Roberts of Houston, Texas; W. T. Smith of Hattiesburg, Miss., and B. Jolicouer of New Orleans, La. The program, which was arranged by the executive board in its session at Chicago last June, showed the scope of work to be accomplished from Wednesday morning until Sunday night. The organization of the convention followed the devotional period.

SEP 12 1941

Dr. G. L. Prince the President, announced in the very beginning that there would be no duplication of efforts. The same statement was made by Mrs. Fuller, supporting that of Dr. Prince. The local committee's program was announced for Wednesday night, at which time the welcomes were delivered and the responses by the convention representatives made. All sections of the United States were given space on the program by their outstanding representatives, so that from the Lakes to the Gulf, from the Atlantic to the Pacific there were individuals playing their part either in the parent body or in the Auxiliary.

The sermons, the special addresses and the reports of the various boards, having been agreed upon, found their place in this inter-national religious gathering. The body waited with its usual interest, the annual address of both presidents, as they have been always high lights in these annual gatherings.

12-1941

BAPTIST

Asheville N C., Times
February 10, 1941

BLAZE DAMAGES NEGRO CHURCH ON PINE STREET

Firemen Battle Stubborn Fire Believed To Have Started From Furnace.

Four companies of city firemen battled a stubborn blaze at the Nazareth Baptist church, negro, Pine and Hazzard streets, for more than three hours yesterday afternoon. Damage to the church was estimated at $10,000.

The flames attracted thousands of people, who gathered quickly after the first alarm was turned in at 2:45 p. m. When the first contingent of firemen arrived, smoke was pouring from all sides of the church. Within a few minutes the flames burst through the roof. A second alarm was sounded at 2:54.

The fire, which apparently had been burning for some time until a pedestrian discovered it and notified firemen, was fanned by a strong wind. Services were held in the church yesterday morning and it was believed that the blaze was started by an overheated furnace.

Dr. W. C. Brown, pastor of the church, could not estimate at once the complete damage, though he said that the pipe organ which was burned was valued at $10,000. Some fire insurance was carried. Indebtedness on the church had been paid off last year.

Sanford, N. C. Enterprise
January 31, 1941

Colored People Organised For Only One Thing

WHEN Dr. Adam C. Powell of the Abyssina Baptist Ch of New York, told his Durham audience last week the race is full of the genty who have sold their cause down the river inside.

"When you hear a statie about the conition of the country multiply it by two for the Negro. For instance, if one third of our nation are ill-housed, ill-clad, ill-fed, just remember that two thirds of the Negroes fall into that catagory and when they orgaaize they build on mass foundation, start with the race as a whole, not the tallante tenth' of whome DuBoise dreamed, not the F. F. V's. of Harlem who starve all the week to fling a $800 dance and dinner for one night, but they find themselves being crowded out from places origionally held by them, while men and women who are willing to perform some of the task not usually assigned to the white collar set.

The Negro is organized for only one thing, says Dr. Powell, and thatt is to die. He said further: that no people in the world have so many funeral benefits societies. It is not uncommon thing to find a man or a woman belonging to five or six more of these orders. Great is the organization for death.

Columbia, S. C. Record
March 21, 1941

Zion Baptist To Be Host Sunday At Negro Rally

A large number of Negro citizens of Richland and Lexington counties will attend a citizens' mass meeting at Zion Baptist church, Washington and Gadsden streets, at 4 o'clock Sunday afternoon, a committee in charge of the meeting said today. The subject for discussion at the meeting will be "Economic Problems of Negroes in Columbia and South Carolina."

Sub-topics to be discussed will be low wages paid to common labor; Negro policemen in Columbia; pay for Negro teachers; and need for playgrounds for Negro children in Columbia.

Dr. J. C. Colcluogh, pastor of Sidney Park C. M. E. church and president of the Interdenominational Ministerial Alliance of Columbia told the weekly meeting of the association today that every Negro church in Richland and Lexington counties would be represented at the meeting.

Members of the Richland county legislative delegation, representatives of the city, state chamber of commerce, newspapers, and churches of the city have been invited to attend.

Richmond, Va., Times-Dispatch
March 26, 1941

Negro Ministers Back Defense Effort

The Negro Baptist Ministers' Conference of Richmond and vicinity lined up with forces organized for local and national defense at a recent session at Ebenezer Baptist Church by officially indorsing the program and objectives of the Democracy Defense League for Negro Youth which was organized in December by the Rev. Augustus McHerrin.

The Negro preacher, in introducing the program to the conference, stated that his organization sought to improve the morale of Negro youth and to make them better citizens.

Roland D. Ealey, speaking on "Minority Groups in the World Crisis," stressed the point that the Negro minority in America has its rights only if it has the iniative to prepare to secure and enjoy those rights.

Bristol, Va., Herald-Courier
March 28, 1941

NEGRO CHURCHMEN GATHER HERE TODAY

Missionary Baptist Ministers and Deacons' Union at Lee Street Church

Colored church leaders from throughout lower Southwest Virginia will attend the Missionary Baptist Minister and Deacons' Union, opening today at the local Lee Street Baptist church, of which the Rev. J. A. Martin, D. D., is pastor.

Union officers are the Rev. J. H. Hardy, Meadowview, president; the Rev. J. A. Martin, Bristol, vice-president; the Rev. W. A. Mitchell, Marion, clerk; the Rev. C. A. King, Glade Spring, assistant clerk; the Rev. Henry N. Clay, Bristol, corresponding secretary and missionary; the Rev. R. P. Ponder, Lebanon, treasurer, and Mrs. Nannie Hamilton, Emory, president of the Women's Auxiliary.

Today's program: 9 a. m., opening statement by the president; 9:10 a. m., devotions, the Rev. C. F. Broady; 9:40 a. m., reading program and adoption; 9:45 a. m., enrollment of delegates, quarterly members and corresponding messengers, appointment of committees; 10:20 a. m., welcoming addresses, Dr. J. H. Martin, M. C., 11 a. m., responses to welcoming addresses; 11:10 a. m., singing, Lee Street Baptist choir; 11:15 a. m., sermon, the Rev. Henry N. Clay; 11:50 a. m., offering, appointment of committees; noon, general business closing.

2:30 p. m., Devotions, the Rev. R. P. Ponder; 3 p. m., president's quarterly address; 3:30 p. m., round table talk, "The Task of the Church in a Time Like This," led by Prof. A. M. Walker of Christiansburg Institute; 4 p. m., memorial services; 4:20 p. m., Deacons' Hour, subject "The Deacon's Task in the Modern Church," Deacon C. C. Claiborn; 5:20 p. m., introduction of visitors.

8 p. m., Devotions, the Rev. C. A. King and the Rev. C. F. Broady; 8:25 p. m., music, Lee Street Baptist choir; 8:30 p. m., quarterly sermon, the Rev. W. H. Mitchell; 9 p. m., offering, reports of committees, introduction of visitors, announcements.

Saturday's program: 9:30 a. m., devotions, the Rev. J. M. Murrel; 9:50 a. m., reading and correcting journal; 10 a. m., reports of officers; 10:30 a. m., introduction of visitors; 10:50 a. m., reports of committees; 11 a. m., singing; 11:05 a. m., sermon, the Rev. J. H. Hardy; 11:40 a. m., offering; 11:45 a. m., closing general business; 2:30 p. m., Women's Auxiliary program for young people.

Annual address of the moderator, the Rev. J. H. Hardy, will be delivered at the 11 a. m. services Sunday, and a special service is planned for Sunday afternoon bringing the meeting to a close.

Valdosta, Ga., Weekly Times
April 24, 1941

Negro Baptists Call A Meeting

Announcement was made today of a mass meeting of Baptist workers among Negroes scheduled for Friday night at the Macedonia Baptist church. The purpose of the meeting is to perfect arrangements for the State Sunday school and Baptist Training Union conventions which will be in session here in July.

This convention will bring 1000 delegates to Valdosta from all over the state, and many out-of-state representatives will also be present. Tomorrow night's meeting is highly important, and Rev. E. O. S. Cleveland of Savannah together with Prof. W. L. Hughes of Dublin will address the gathering.

Special music will be furnished by the chair of Macedonia and Antioch churches.

The public is invited to attend the affair which begins at eight o'clock.

Atlanta, Ga. Journal
May 11, 1941

Southern WMU Meets Monday

BIRMINGHAM, Ala. — The W. M. U. of the Southern Baptist Convention will convene in the Municipal Auditorium here Monday evening for its forty-third annual convention, which precedes the eighty-sixth annual session of the Southern Baptist Convention in the auditorium at 2 p. m., Wednesday, following the adjournment of the W. M. U. Convention at noon.

Mrs. F. W. Armstrong, of Plattsburg, Mo., president of the Southern W. M. U., will preside over the five sessions of the convention, and Miss Kathleen Mallory, of Birmingham, executive secretary, will serve in her official capacity.

Greetings will be at 7:30 p. m., by Mrs. Harwell G. Davis, entertainment chairman, who will present the chairmen of various committees.

"Fellowship in Furtherance of the Gospel" is the theme for the convention, and this will be presented by Mrs. J. H. Street, of Laurel, Miss. Mrs. J. M. Dawson, of Waco, Texas, will give the address for this session, and Mrs. H. M. Rhodes, of Memphis, Tenn., will speak. The chorus of the Woman's Missionary Union Training School, Louisville, Ky., will sing a musical benediction with tableaux concluding the evening sessions.

Various Reports

Miss Kathleen Mallory, executive secretary, will present the theme, in the report of activities and achievements of the Southern W. M. U., as directed by her, at the Tuesday morning session. Miss Juliette Mather, young people's secretary of the Southern W. M. U., will present the theme as related to, "Today and Tomorrow," in her report of the accomplishments of the young people's auxiliaries of the Southern W. M. U., and Miss Winfield, literature chairman of the W. M. U., at headquarters in Birmingham, will present the theme with the viewpoint of "Literature Helping," as developed through her department. Mrs. W. S. Abernathy, of Washington, will be the inspirational speaker.

Dr. J. B. Lawrence, of Atlanta, executive secretary of the Southern Baptist Home Mission Board, will deliver the address at the Tuesday afternoon session, which is devoted to the theme as related to "Our Nation." Miss Mary Northington, of Nashville, executive secretary of the Tennessee W. M. U., will discuss, "Fellowship Through the March Week-or-Prayer, and the Annie Armstrong Offering for Foreign Missions."

"Fellowship in Furtherance of the Gospel Through Inter - racial Co - operation," will be presented by representatives of Negro Baptist women's organizations.

Various Causes

The general theme as related to the various causes sponsored by the W. M. U. will be presented by chairmen, as follows: "Gifts," Mrs. W. J. Cox, of Memphis, treasurer; "Mission Study," Mrs. U. R. Lawrence, of Kansas City, Mo.; "Personal Service, "Mrs. Eureka Whitaker, of Cythiana, Ky.; "Stewardship," Mrs. Carter Wright, of Roanoke, Ala.

The presentation of missionaries of the Southern Baptist Convention Home and Foreign Mission Boards will feature the Tuesday evening session, these to be introduced by Miss Blanche Snyder White, executive secretary of the Virginia W. M. U., Richmond, where the denominational foreign mission board is located. The theme for this session is, "Fellowship in Missions in the Homeland and Around the World."

Miss Carrie U. Littlejohn, principal of the W. M. U. Training School in Louisville, will speak on "Futhering the Gospel Through the W. M. U. Training School," at the Wednesday morning session.

The final session Wednesday morning will be climaxed by the address of the president, Mrs. F. W. Armstrong, and will be concluded with an address by Dr. Charles E. Maddry, executive seretary of the denominational foreign mission board, Richmond.

Mrs. J. Clyde Turner will speak on "Fellowship Through the December Week of Prayer and Christmas Offering for Foreign Missions," Mrs. Carter Wright has for her subject "Fellowship for a Debtless Denomination by 1945." Plans for the work of 1942 will be presented, and the annual election of officers will be a concluding feature.

The meeting of the Southern Baptist Convention, following the woman's convention, will be commemorative of the fiftieth anniversary of the founding of the Southern Baptist Sunday School Board, now located in Nashville, Tenn., at the convention in Birmingham in 1891.

Columbia, S. C. State
May 14, 1941

Negro Baptist Convention at Aiken Success

Butler Makes Stirring Appeal, Declaring No Negro Been Traitor Yet

Aiken, May 13—The Negro Baptist Educational and Missionary convention of South Carolina closed a three day session Friday night, said by many to be one of the most progressive and most successful in the history of that body.

The messengers were welcomed Tuesday night by representatives of many organizations of the city and the session was opened Wednesday with the introductory sermon being preached by the Rev. J. H. Lewis of Rock Hill. The heads of the various departments made their reports all of which showed splendid increases.

Wednesday night Dr. J. P. Garrick, president of Morris college delivered an interesting address and spoke of some needed improvements. He was well received. Others delivering messages during the session were Dr. J. J. Starks, president of Benedict college, Dr. J. P. Reeder, Dr. J. W. Boykin, the Rev. A. J. Wright, and Prof. J. H. Goudlock of Friendship college.

Dr. G. R. Prince, president of the National Baptist Convention of America was the guest speaker Thursday. He delivered a strong message and thrilled his audience. The Rev. Roland Smith of Atlanta, national statistician addressed the body.

President H. H. Butler who completed his ninth year as president of the convention delivered what was said to be the strongest presidential message ever delivered to the convention. In his message he discussed every phase of denominational activity as carried on by the convention and made many constructive suggestions and recommendations for changing, reforming of instituting a new program for kingdom building.

After setting the general program of the convention before his 1,500 hearers, he turned to a discussion of the Negro and his part in the national defense program. In a vivid way he pointed to the heroism, fidelity and loyalty of the Negro in all past wars and asserted that the Negro would be no less patriotic in this conflict and that he could be counted on to do his full part. Closing this discussion he said: "Fellow ministers, We are living in the most serious and most crucial period of our lives. The principles of democracy and our democratic way of life are threatened as never before in all our history. We cannot afford to underestimate the precariousness of these trying conditions and times. This too is our fight. The Negro has never produced a traitor and let's see to it that there be none now. This is not time for treachery or sabotage. Drive out the propagandist. Go back to your homes. go back to your several localities and fields of labor and tell all of your members, in fact, tell all the members of our group to do whatever they can, wherever and whenever they can to help save and perpetuate our democratic way of life, to help save these

support of Morris college, Benedict college, three Junior colleges and two Associational high schools.

The convention was the guest of the Friendship Baptist church, the Rev. M. M. Peace being the entertaining pastor. Resolutions of thanks were submitted at the closing session Friday night. Greenville was selected as the place for the 1942 convention.

The officers of the convention are: President, H. H. Butler, Hartsville; vice president, G. G. Daniels, Georgetown; secretary, L. C. Jenkins, Columbia; and treasurer, J. W. Coleman, Spartanburg.

Valdosta, Ga., Daily Times
May 6, 1941

Negroes Planning Efficiency School

A church efficiency school for ministers and departmental workers in local Negro Baptist churches opened yesterday at the St. Paul Church with Rev. F. M. Marchburn directing the study.

Daily schedules will call for morning, afternoon and evening sessions, featuring lectures, studies, and recreation periods.

Especial seminars, for the training of deacons, Sunday School workers, BTU members, and mission workers will be carried out.

White ministers and leaders in the Baptist denomination will assist in conduct of the school.

Leading members of the race are taking part in the training of the Negro church workers.

Daily World
Atlanta, Georgia

Baptists Plan History-Making Nat'l Confab

Presidential Aug 2 1941

Race Holds

Spotlight

By TASCHEREAU ARNOLD

The Baptists are going to elect a president. The time will be September 9-14. And the place will be Cleveland, Ohio, which will be the mecca for the National Baptist Convention, Inc., for several days.

The fact that a president is to be elected is being freely predicted that the largest crowd in the history of the Convention will trek into Cleveland to witness this great event in Baptist history.

These Baptists are also coming from all parts of the country and from foreign lands to play their part in the election of the president, who is to fill the post left vacant by the tragic death of Dr. L. K. Williams.

A man the late Dr. Williams was. was. He was a world renown figure, and a forceful religious leader by any man's ratings.

Dr. D. V. Jemison, Selma, Alabama, who was elevated to head the organization after the passing of Dr. Williams, will preside at this meeting. He is a strong candidate for the high post. Dr. Jemison served for a number of years as the vice president of the World's largest Negro organization, boasting of around 4,000,000 members.

From many angles, Dr. Jemison is a very remarkable man, and many, many believe that he will be honored with the high post. They say he will carry five hundred delegates to the meeting from Alabama.

Dr. J. C. Austin, famed pastor of Pilgrim Baptist Church, Chicago, has announced that he will run for presidency of the Convention. He stands high in Baptist circles. At one time he opposed Dr. Williams for the post, but was unsuccessful.

Also mentioned for the post is Dr. J. M. Nabrit, secretary of the Convention and president of the American Baptist Theological Seminary at Nashville, Tenn., who some say will be drafted to run for the presidency of the Convention. Dr. Nabrit so far has not said that he is a candidate.

Hundreds of Baptists are expected to attend the Convention from Georgia. Georgia is perhaps the state where there are more Negro Baptists than any other state in the Union.

The Rev. C. N. Ellis, president of the Atlanta Baptist Ministers' Union, and pastor of Reed Street Baptist Church, Atlanta, will preach one of the opening sermons at the meet and Dr. B. F. Mays, president of Morehouse College, is slated to deliver the feature night address known as Booker T. Washington Night.

Pittsburgh Courier
Pittsburgh, Pa.

RIOTOUS SESSIONS FEATURE ELECTION; AUSTIN DEFEATED

SEP 20 1941
Baptist
SEP 20 1941

By WILLIAM G. NUNN

CLEVELAND, O., Sept. 18—The South is "riding in the saddle" once again!

Bulwarked by Alabama's mighty church machine, and ably supported by rampaging delegations from other Southern states, venerable 64-year-old Rev. David Vivian Jemison, last Thursday scaled the heights of religious elevation, when he was elected President of the National Baptist Convention, Inc., to succeed the lamented L. K. Williams of Chicago, killed last year in an airplane accident.

Dr. Jemison was elected by a record vote of 1,019 over his opponent, Rev. J. C. Austin, militant Chicago pastor, who polled 193 scattered votes. He thus becomes the 11th leader of the 61-year-old organization, which boats a membership of over 4,000,000 people.

Organized in 1880, the Baptists have become the strongest religious unit in the country . . . but never before has such drama, political intrigue, chicanery and color been packed into any one session.

Close to 20,000 people, who packed every nook and cranny of the main auditorium of the huge building, hung on to the bitter end as Thursday's sessions, starting on a religious note, scaled the keyboard of human emotions.

Riotous scenes, climaxed by the arrival of four squads of city policemen, served as a springboard for the election and the incidents immediately preceding it.

In the heat of the convention argument, men forgot their religion . . . their cultural background . . . their courtesies.

They became for the nonce, individuals whose emotions had swept them away from their moorings . . . whose idealisms had been forgotten . . . whose veneer had been wiped off.

They were absolutely disgusting in their total disregard for law and order . . . their constant heckling of speakers . . . their cold-blooded lust for the public spotlight!

CONSTITUTIONAL QUESTION STARTS IT!

Get the picture clear, those of you who haven't followed the pre-convention dope. When Dr. Williams was killed, Rev. Jemison, first vice president, automatically succeeded him.

As was natural, there was opposition. Several prominent clergymen from various parts of the country, sought the coveted post. Chief among these was the pastor of Pilgrim Baptist church, Chicago . . . the Rev. Junius Caesar Austin. Austin had fought Rev. Williams for some years . . . but always there was a background of clean and decent competition.

When the delegates came to Cleveland, at the invitation of Rev. A. L. Boone, host pastor, who incidentally is now First Vice President, it was known that there would be a battle for the office.

Wednesday's sessions were the calm which preceded the storm. As Thursday morning's sessions opened, with Rev. Jemison presiding, the Rev. J. Raymond Henderson, chief strategist for the Austin forces, asked that Article 3, Section 2, of the Amendment to the Constitution, be actively enforced.

This amendment, passed in 1915, read:—"Churches shall be entitled to one additional messenger for every additional $5 (five dollars) raised."

This would have meant unlimited delegates, and Austin's supporters believed it would have given them an opportunity to add many precious votes.

Rev. Jemison, however, ruled that churches should be limited to ten delegates at a fee of $10 for each delegate.

He was sustained in a "voice vote" by the delegates on the floor after an appeal had been noted by the Austin forces.

It was this question which precipitated the riotous scenes.

Delegates stormed to the spacious platform. Epithets were hurled and threats were made. All efforts to restore order were futile. Then it was that the policemen appeared and cleared the floor of delegates.

Then it was that the press section was roped off.

DRAMATIC INCIDENTS PRECEDE ELECTION

Songs and prayer finally brought some semblance of order out of the chaos . . . with Rev. L. A. Pinkston of Augusta, Ga., doing an admirable job.

Thursday evening, following Rev. Jemison's annual address, which saw the main floor and the galleries filling up to capacity, the southern "steam roller" went into effect.

When Henderson's nomination that the election be by secret ballot was overwhelmingly voted down by "voice vote", then it was that the Austin forces knew they were whipped.

Regardless of this, matchless oratory marked the placing in nomination of the names of the rival candidates. These men were Rev. J. L. Campbell of Memphis and Rev. O. C. Maxwell of New York—Jemison . . . Rev. J. Raymond Henderson and Rev. J. D. Brown, Chicago—Austin!

Despite the chant of the galleries whose "We Want Austin" refrain may eventually become an ominous sign-post, those delegates from the South constantly heckled the Austin speech-makers.

And then . . . came the dramatic highlight of the convention. Men were swarming about the speaker's platform.

Suddenly, the trim, dapper form of Austin appeared. Cheers and boos greeted him. Rev. Austin wanted to talk . . . and following several moments of utter confusion, Rev. Jemison granted him his request.

Rev. Austin's "death-knell" was sounded however, when he made the statement:—"I respect and revere Rev. Jemison. I love old men . . . ."

That was as far as he got.

That "I love old men. . . ." statement brought forth a rising tide of resentment, which began with a murmur and grew into a veritable avalanche of sound.

What Rev. Austin meant to say further will never be known. Even as Austin couldn't check the "Niagara" which descended on his shoulders.

Whatever Rev. Austin forgets, he'll always remember that statement, and it's unpredictable "finale" for his chances.

Rev. Jemison was elected because of his long years of unswerving loyalty to the organization . . and because the South wanted him.

The Austin forces, despite their progressive program, couldn't surmount the "Divine Stigma and the "whispering campaign" which had grown like a prairie fire and could not be checked.

Over $32,000 was raised during the convention . . . and after Austin was defeated all the other officers were re-elected by acclamation.

Next convention, 1942, appears headed for Memphis, Tenn.

Longest person to serve as president was Rev. E. C. Morris . . 26 years! First president was Rev. W. H. McAlpine. Rev. L. K. Williams served for 19 years and Rev. J. Simmons for five years.

Inside information is to the effect that Rev. Austin and his lieutenants have formed a "progressive opposition" block within the organization and will continue the fight. Talk of another split from the parent body is mere rumor, 'tis said.

I've covered a Baptist Convention. If they're all like this one . . thanks, I'm through!

Advertiser
Montgomery, Ala.

Negro Baptist Edit Directory

Names And Locations Of 15,000 Churches To Be Listed

SEP 30 1941

The first national directory of negro Baptist Church organizations ever to be compiled in the United States is to be published shortly by the Illinois Historical Records Survey, a unit of the Division of Community Service Programs, Illinois State Work Projects Administration.

Chrales P. Casey, WPA administrator for Illinois, made this announcement early this week He said the directory will list names and locations of over 15,000 churches, all State conventions and associations. It will be issued in three volumes, arranged alphabetically by States and church bodies within each State.

This publication is regarded as of great importance to the negro Baptist Church. In his endorsement of the work undertaken by the Illinois WPA, Dr. D. V. Jemison, president, National Baptist Convention, hailed the directory as an "invaluable contribution" to materials used by clergymen. In addition, the directory undoubtedly will be used to an advantage by church historians, archivists and students.

Work on this extensive compilation was begun in the Spring of 1940 with the cooperation of presidents and secretaries of all State conventions, moderators and secretaries of all associations, and thousands of ministers. According to Mr. Casey, the directory could not have been produced without the active aid and interest of these church officials. The directory records the status and affiliations of each church body as given to the Historical Records Survey by responsible church officers and pastors. Structural basis for the canvass was modeled upon the U. S. Census of Religious Bodies.

A current file of newly formed associations, congregations, and ministerial changes will be kept by the Illinois WPA Historical Survey office. Supplements to the directory will be issued by this office as changes occur.

Thomas R. Hall, State director of the survey says, that periodic information sent in by church officials and ministers will be necessary to keep revisions in the supplements up-to-date and ask cooperation in this work.

While Illinois WPA Directory of Negro Baptist Church Organization is the first national publication of its kind to be produced, other WPA offices have issued Historical Records Survey publications which included or were devoted exclusively to the negro church.

As early as February, 1939, the District of Columbia WPA brought out a Church Archives Inventory entitled "Directory of Churches and Religious Organizations, Washington, D. C." Many notable facts on the individual histories of over 250 negro Baptist Church in the State of New Jersey are recorded in the 289-page "Inventory of Church Archives of New Jersey: Baptist Bodies," issued by the New Jersey State WPA during April 1939. This was followed by a history of the rise of the Negro Baptist Church to an institution now embracing 17,743 ministers; 22,081 churches; 3,750,000 communications, and property valued at $103,465,800, as recounted in the Virginia WPA Church Inventory, "Negro Baptist Churches in Richmond." April 1940 is the date of publication for this Historical Survey Publication, concerned mainly with the individual histories of eight Baptist Conventions in the Old Dominion State, and which tells a brief story of every negro Baptist Church in Richmond, Va.

The forthcoming Illinois WPA Directory of Negro Baptist Organizations and other State archives and inventories of religious bodies were authorized by President Franklin D. Roosevelt, who on Sept. 1, 1939, set up the Historical Records Survey to perform work leading to the "Preparing and duplicating inventories of Federal, State, county, municipal, and other public archives; preparing and duplication inventories, guides and calendars of manuscript collections including church archives."

Journal and Guide
Norfolk, Virginia

Attendance Records Broken At Young People's Baptist Meet

CLEVELAND, Ohio—The sixteenth annual session of the Young People's Department of the Woman's Convention, auxiliary to the National Baptist Convention (Inc.) held in Public Hall, September 8-14 was featured by one of the largest attendances in its history. Young people were present from every southern, eastern and western state.

Miss Rachel Coates, Mississippi; Mrs. Mary Bland, Illinois; Mrs. M. J. Maddox, Tennessee; Miss Tiney Kelen, Alabama; Mrs. Etta Versa Frye, eastern director, were among those who presided. Special speakers and guests were: Dr. J. H. Jackson, Philadelphia; Rev T. T. Lovelace, Illinois; Rev. F. N. Marshburn, Georgia, and others. The program of the week was in charge of Mrs. L. L. Craig, Atlanta, Ga., national director.

Young girls made interesting reports from their organization which told of the work being done in Sunday schools and program instituted for social and civic reforms.

Friday night was the banner night when the theme was "Christian Youth and the Present World Crisis." The speakers were: Mrs. Johnnye Harris, Illinois; Miss Evelyn Dabney, District of Columbia; Miss Helen George, Alabama; and others.

The young people raised more money for religious work than in any previous year.

Austin Denies He'll Head A Baptist Split

Cites Abuses In Election During Session

By HERMAN CLAYTON

CLEVELAND—(A N P) — Contrary to rumors afloat, the Dr. J. C. Austin, Chicago unsuccessful candidate for president of the National Baptist Convention, does not plan any effort to start a new body of Baptists nor to institute court action in contestation of the election, in which, according to Rev. Austin, only a mysterious "hand full' of the more than 12,000 messengers who had streamed from all parts of the country for the express purpose of voting, were so permitted.

Instead Rev. Austin says he plans to form into permanent organization the 1,000 ministers who in Mt Zion Baptist Church while in Cleveland voluntarily pledged themselves to fight within the convention the flagrant abuses wihch have "for too long a time shamed the Baptist convention."

These abuses, Dr. Austin said, expressed themselves in the refusal of what he terms the machine-run convention to register opposition delegates and in what Dr. Austin says is the fradulent practice of issuing non-negotiable checks to cover the expenses of non-eligible machine delegates, in the gross disregard of constitutional provision, and in the "un-christian and undemocratic gagging of opposition sentiment."

Proof of some of these abuses Rev. Austin furnishes in the following cases:

The machine, having fraudulently registered most of the huge Alabama delegation, upon being challenged, feverishly sought to cut the number down so as to wipe out the disparity between the number of delegates and the amount of money collected. In order to nullify the rising avalanche of opposition votes, constitutional clause granting to churches additional delegates at the machine totally disregarded the $5 per delegate and arbitrarily limited the church delegation to 10. When opposition speakers sought to correct irregularities they were howled and heckled down.

"However, these are not matters to drag into court," the militant Chicago pastor said." I shall continue the fight I started in St. Louis in 1922 for a clean, orderly, democratic, progresive and Christian convention. Though the one past was a far cry from that ideal, I am not dismayed, or discouraged.

The Gazette acknowledges the receipt of a copy of Rev. Henry Allen Boyd's annual report for 1941, as secretary of the National Baptist Publishing Board, headquarters, Nashville, Tenn. It is exceptionally interesting, tho lengthy. Rev. G. L. Prince is president of this National Baptist Convention (there are two) which met in Shreveport, La., recently. The other similarly named organization is holding its annual meet in this city, and will elect a president to succeed its recently deceased chief executive.

Pittsburgh Courier
Pittsburgh, Pa.

Alabama Leader Lists Qualities Needed For N.B.C. Presidency

BIRMINGHAM, Ala., Jan. 23.—In a recent article appearing in the National Baptist Voice, Dr. Calvin Perkins gives the qualifications he thinks should be found in the next elected president of the N.B.C., as follows:

1. He must be born again.
2. He must be a great preacher.
3. He must be a scholar.
4. He must be able to preside over men.
5. He must be able to manage men, yet be meek.
6. He must be a business man.
7. He must have tact and experience.
8. He must be able to carry along with him the scholar and non-scholar.
9. He must be able to cope with leaders of other races, other church connections and with men of every walk of life.
10. He must be a financier. The sum total of all, he must be a success. No failure should apply.

JAN 25 1941

Christian Recorder
Philadelphia, Pa.

REV. JEMISON SUCCESSOR TO REV. L. K. WILLIAMS

JAN 25 1941

NASHVILLE,—An (ANP) Release announced that the Executive Board of the National Baptist Convention, Inc., met here Wednesday and named Dr. D. V. Jemison to serve as president of the National Baptist Convention, to fill out the unexpired term of Dr. L. K. Williams, who met his death in an airplane accident in October.

Star of Zion
Charlotte, N. C.

The Negro Church And Negro Business

JAN 2 1941

We have heard so much about discrimination in jobs, lending money for business enterprises and kindred phases of our economic situation that we have grown sort of weary of it all. We have often had the feeling that Negroes ought to either stop so much clamor for jobs in industries and business operated by white people or match that clamor with more initiative and organization of capital for the basic needs of our own people.

For a long time it was the happy but foolish pastime of many so-called intelligent people to complain about the "enormous" amount of money spent by Negroes for churches and the insistence that some of this money be spent in promoting business enterprises until Dr. R. R. Wright, of Wilberforce University, exploded the fallacy of the argument by showing that "What the Negro Gives His Church" amounts to "TWO CENTS" of each dollar he earns.

For more than fifty years after the Emancipation most of the business carried on by Negroes was either owned by Negro ministers or greatly supported by the encouragement given by ministers in the churches. With the great upsurge in training in economics and business administration in the past generation we feel we have good right to expect larger results in the field by those who have this superior training.

It is not the province of the church to establish banks and factories and stores. But if Negroes in the various communities of the nation will cooperate in the establishment of business enterprises that will render services comparable with that of other groups the churces can be used and gladly so to "drum up" patronage for such concerns.

In business, just as in the matter of jobs, we have found that economic depressions destroy lines of demarkation ordinarily regarded in times of prosperity. Indeed, there are only a few, if any lines in which whites do not compete with Negroes for Negro patronage. It is only by going in for production, cooperation and excellence of service that Negroes can command patronage. But we learned from observation that whites will buy from Negroes just as readily as from their fellows, if the quality of goods and services is superior.

Moreover, Negroes have got to simply put greater emphasis upon the pooling of resources for the development of Negro enterprises. We spend entirely too much money for luxuries or near-luxuries, for foolish and unnecessary "pleasure," and not enough for the basic needs of simple, safe and sane home life and good health. Recreation is indispensible, but it may be had without undue strain and if we are ever to be economically secure we must be willing to make the needed sacrifices, not forced to make sacrifices because of wastefulness and extravagance.

Leaders of the church must recapture the zeal for setting examples in these matters and lending their fullest encouragement to the establishment and efficient operation of Negro enterprise. In this, indeed, may be found a strong argument for organic union of Negro churches, for that in itself will destroy some of the insane competition that has undermined the confidence of so many people in the church as an effective means toward lifting them out of this economic thraldom.

Meanwhile, Negro business, professional people and technical experts must recognize that the Negro church, with all its faults, is the acme of Negro organizational ability. We heard this on the authority of an executive of the National Negro Insurance Association, and it is our humble opinion that Negro leaders in all the non-church fields of endeavor, if worthy, will have the surest guarantee of success if they give their loyal and unstinted support to the efficient and successful operation of the church.

JAN 2 1941

The Union
Cincinnati, Ohio

Rev. Harten Answers Rev. Adam Powell, Jr.!

CALLS HIM "NUMBER ONE WINDJAMMER"

Rev. T. S. Harten Says He'll Fight Minister From Coast To Coast

JAN 2 1941

Enraged because the Rev. Adam C. Powell, Jr., pastor of Abyssinian Baptist Church, called him an "egotistical jackass" in a sermon preached on Sunday, December 14, the Rev. Thomas S. Harten, militant pastor of the Holy Trinity Baptist Church, Brooklyn, this week challenged the young minister to fight it out and if necessary declared that he would carry the "battle from the Atlantic to the Pacific."

Rev. Harten, called "a disgrace to the ministry" by young Powell, matched in severity the accusations he made against the pastor of Abyssinian Baptist Church, saying:

"The church which Adam Powell pastors was dumped in his lap, after being built and paid for by his father. Adam has never made a mouse trap. But he is New York's number one wind-jammer."

Because he said that he did not want anyone to question his remarks, Rev. Harten, accompanied by his secretary, visited the office of The New York Age, dictated his statement and signed it saying:

"I'm not afraid to sign my name to anything I say. And if anyone questions me about it I'm not going to hide behind the old trick and say I was misquoted. Here's my signed statement to do with as you see fit."

Excerpts from Rev. Harten's statement follows:

"I made a trip to the home of the Rev. Mr. Powell this week and also to the church, but was not able to find him. I asked those in charge at the church to inform him that I called.

"It was reported that he made some personal attacks upon me from his pulpit last Sunday, December 15, and I wanted to ascertain the facts in the attack. It is stated that Powell said the ministers are afraid to come back at him. I AM NOT A BULLY, BUT GOD HAS NOT CREATED A MAN OF WHOM I AM AFRAID. I have never been the aggressor in any fight. But I have my first time to lose after being attacked. I hate war, and during these chaotic days if there was ever a group that should magnify the spirit of goodwill and peace, it is the ministers of the gospel.

Calls Him "Hitler"

"But, if Adam Powell has an overdose of egotism, and there are none good but himself, then I want war. And I will say to him if these reports are true, Hitler will have ceased fighting before the battle I feel would justify the right to pull the mask from such a jackass has ceased. If it is necessary, I will carry this battle from the Atlantic to the Pacific, and call for an annual celebration in New York City once a year. If the report is true, Powell has a chronic case of egotism and would go to Hades for cheap publicity. It is his desire to be a Hitler to the Negro ministers. It seems that in his self-conceited opinion there is none good but he. And with his intolerant spirit he attempts to smear men, slander them, and kill their influence if they fail to agree with him, or write him letters of congratulations in the language of "Heil Hitler."

"Any man who would resort to besmirching the character of a dead man and endeavor to step on his lifeless body in order to play himself up as a man of courage and a modern hero, is a cheap worthless coward, and not only a disgrace to the ministry, but a curse to civilization. I sincerely trust that the brilliant young Adam Powell is not a man of that calibre. Even though one of his devout members reported his sermon as it appeared in the papers, it was more like an old woman gossiping, or cheap mud-slinging that a gospel message that would lift the peoples' eyes to the hills from whence cometh their health. These charges I learned Powell denies. So, if that is the case the devout sheep has been disloyal to her shepherd.

"I learned that Powell acknowledged that he attempted to discredit the late Dr. L. K. Williams's leadership. No one but a coward would see flaws in a man and wait until he is dead to acquaint the nation with them, Other men have spoken and written to Dr, L. K, Williams and stated their grievances; he heard them and gave their suggestions consideration, What else can you call Rev. Powell's method, but one which he will secure cheap publicity? Adam Powell's effort to discredit the matchless leadership of Dr, L, K. Williams is like a live dog barking at the moon. What would you think of a minister of the gospel who would go back to the grave and dig up a means by which to villify your mother, father, sister and brother?

Praises Deceased Leader

"The Rev. Williams was one of the most successful leaders our race has ever produced; a high type consecrated Christian gentleman. He was honest to the core. He could have died a millionaire, by sacrificing his high office, but instead when he died he was not able to own an automobile. The Negro race has never produced a leader more highly respected by white leaders as well as leaders of our race, than Dr. Williams.

"Powell's attack on the National Baptist Convention will not affect the September session. Every man and woman now in office will be re-elected, because they are men and women of the highest integrity.

"I was informed that while addressing a gathering on Lenox Avenue a few weeks ago; when he discovered his discourse wasn't going so well, he went off on a wild tangent of denouncing Negro leaders.

"It seems that Powell doubts his ability to make a lasting impression on the public without knocking and discrediting others. He has attacked the NAACP and the Urban League. There are no other organizations in the country doing more to protect our citizens than these. The Urban League and NAACP are indispensable. If Powell has a better leadership to offer the race than the Urban League and NAACP, then let him produce them. If he has an organization that will go further for the rights of the colored American than the NAACP and Urban League let him bring them forth.

"He attacked the appointment of Hastie and other colored citizens who are holding outstanding positions. He termed these people as "dickty niggers," and the audience and himself as little 'niggers'. If a white man or newspaper would resort to this sordid means of getting the folks, Powell would be the first person to protest. If this be true; he told the truth, he is a little 'nigger'. He is my little 'nigger'. And I am ready to handle my little 'nigger'.

Asks Is He Spotless

"You cannot sling mud without getting splattered. Has Adam Powell lived a perfect sinless life? Has he ever permitted his lips to become wet with intoxicating liquors? Has he ever permitted his lust to go out after some charming damsel, as David did? Has he ever told a lie at any time under any circumstances? Has he at all times been so that he could reproduce every act and word on Sunday morning from his pulpit before his vast congregation? If he could truthfully answer in the affirmative it would not justify him as a gospel minister, in ridiculing his fellow citizens. The strong is to bear the infirmity of the weak.

"The church which Adam Powell pastors was dumped in his lap, after being built and paid for by his father. Adam has never made a mouse trap. But he is New York's number one wind-jammer."—New York Age.

The Home Mission
Atlanta, Georgia

Q. How does the Board proceed in employing a teacher-missionary in a Negro college? T. S. O.

MAR 1941

A. In appointing teacher-missionaries a questionnaire-application is submitted to each prospect covering personal experience, doctrinal beliefs, scholastic training, teaching experience and attitude. The application must be approved by the president of the institution in which the applicant is to teach and by the Home Mission Board. The teacher-missionary before being appointed must give unqualified assent to the statement of faith as approved by the Southern Baptist Convention in regular session. May, 1925.

Constitution
Atlanta, Georgia

Vote To Settle Negro Church's Row Ordered

MAR 8 - 1941

Congregation To Ballot Tomorrow With Referee on Scene

The congregation of the Calvary Baptist church (Negro), of Rockdale, Park, is going to vote tomorrow as to who shall be pastor and do the preaching.

Judge A. L. Etheridge passed this order in Fulton superior court yesterday and named John Hudson, lawyer and former assistant solicitor general, to be moderator of the election.

The action came upon the petition of a number of the church's deacons for permanent order restraining the Rev. J. M. Gates, ousted pastor, from molesting the newly elected pastor, the Rev. P. J. Dotson. Since all factions of the church apparently were not wholly satisfied with the situation the judge decided on the election.

The deacons asserted they discharged Gates because of undignified conduct and employed Dotson as the successor. But, they claimed, Gates wouldn't let Dotson preach. Gates was locked out of the church on at least one occasion, but broke in and delivered his sermon and on another time a deacon and the church pianoplayer got into an argument about the matter which resulted in the deacon being fined $50 for carrying a weapon without a license.

Judge Etheridge instructed the church congregation to pay Lawyer Hudson a $50 fee for holding the election tomorrow at 2 p. m. Each side, supporters of Gates and supporters of Dodson, are to pay $25.

MAR 8 1941

New York Age
New York, N. Y.

Rev. L. K. Williams Jr. Ordained In Baptist Ministry In Chicago

MAR 29 1941

CHICAGO, Ill. — Hundreds of leaders in the Baptist churches of Chicago, gathered here at the call of the historic Olivet Baptist Church to participate in the rites of ordination for a forceful earnest young preacher, who bears one of the best known names in Baptist circles the Rev. L. K. Williams jr.

The invitation for the Ordination Council had been sent out by Olivet to the sister churches of the New Era Baptist Association, of which Dr. J. Howard Gibson, is moderator. Dr. J. H. Branham sr., pastor of Olivet, was chairman of the council. Rev. J. B. Whitaker was secretary. Dr. James Brown, pastor of West Point Baptist Church, the church in which the ordination services took place was selected as Catechiser.

MAR 29 1941

Rev. Mr. Williams was thoroughly questioned and examined on three phases of experience, namely: Christian experience, Call to the Ministry and Views on Christian Doctrine.

Scores of searching questions were asked by the delegates to the council—the young candidate answered in a way that impressed the entire council with his ability and earnestness. There was not a single dissenting vote as he was recommended for ordination by the examining council. Rev. Williams, while being questioned did not seek an easy way out—instead he impressed one with his desire to face fairly every question raised. The vote of the Council followed: "'We heartily recommend L. K. Williams jr. to the Olivet Baptist Church for ordination to the gospel ministry in our Baptist churches."

12 Baptist

Aiken, S. C., Standard & Review
May 2, 1941.

Negro Baptist State Conventiom To Meet Here

Rev. Thomas Dill Lide, Pastor of First Baptist Church To Extend Greetings to Colored Baptists

Welcoming exercises next Tuesday evening, May 6, at Friendship Baptist church will open the sixty-fourth annual sesson of the Baptist Educational and Missionary Convention of South Carolina. Dr. Thomas Dill Lide, First Baptist, white will be among those extending welcomes.

The South Carolina convention represented a membership of approximately 300,000. Dr. H. H. Butler of Hartsville, former president of the Negro State Teachers' Association is president of the convention.

Highligst of the program will be the convention sermon at 11 o'clock Wednesday by the Rev. J. H. Lewis, Rock Hill; the President's address at 4 o'clock followed by the election of offcers. Addresses will be delivered by the representatives of various denominational schools.

Many national representatives will be in attendansce. The convention will close Friday night, May 9. People of Aiken, both white and colored who are interested in Kingdom building are urged to attend this great convention.

Valdosta, Ga., Weekly Times
May 8, 1941

Negroes Planning Efficiency School

A church efficiency school for ministers and departmental workers in local Negro Baptist churches opened Monday at the St. Paul Church with Rev. F. M. Marchburn directing the study.

Daily schedules will call for morning, afternoon and evening sessions, featuring lectures, studies, and recreation periods.

Especial seminars, for the training of deacons, Sunday School workers, BTU members, and mission workers will be carried out.

White ministers and leaders in the Baptist denomination will assist in conduct of the school.

Leading members of the race are taking part in the training of the Negro church workers.

Kansas City Call
Kansas City, Mo.

BALTIMORE PASTOR SAYS BAPTISTS ARE WITHOUT ADEQUATE LEADERSHIP

MAY 2 1941

BALTIMORE. — (ANP) —Rev. George A. Crawley, pastor of Baltimore's Saint Paul Baptist church, declared this week that the recent death in an airplane crash of Dr. L. K. Williams, president of the National Baptist convention, left that great conference body groping in the dark and without adequate leadership to carry on the Baptist program.

Dr. Williams, who pastored Chicago's famed Olivet Baptist church (said to be America's largest Protestant church organization' was also nationally known as a race and civic leader, and as a life-long Republican held high rank in the inner-councils of the party.

Pointing to a solution of the difficulty now confronting the National Baptist convention, Rev. Crawley said:

"The great question of today in our deneominational circle is: 'Who shall be the next president of our great National Baptist convention and what type of of man shall he be.' When Dr. L. K. Williams died, the convention program came to a sudden halt, and we are ready now to grapple over the problem of the next president at the expense of the cause. Personally, I am more concerned about making the perpetuity of the convention safe, than I am about any man in the ecountry as president of the convention.

MAY 2 1941

"We have a convention and everything that is needed to make it the most powerful body upon earth, but it is like a dissembled automobile, which only one man knows how to assemble. When he is out of place noboay goes to town in the car. If our government were affected at the death of our president, like the National Baptist convention is, we would nave been long out of business.

The National convention should be so re-organized before another election that at the 'homegoing' of the leader, we will not be thrown into another catastrophe. Little has been said about the type of program which should be protected in the future, to safeguard the peace, and vouch-safe the highest and greatest usefulness in the many needs which cry to the convention day and night.

"That there be no repercussion in the future, the convention needs to encourage and promote free thinking and then not seek to cut a man's head off beceause he does not think like some individuals would have him think. He is moved back and branded as dangerous, because he speaks his opinion. We must have a program and the entire policy of the convention shaped by the constructive, though combined of all our leaders. Not by the self-styled or self-assumed leaders.

MAY 2 1941

"The convention must not be shrouded and buried in geographical individualism so its members cannot breathe without some one asking, 'Is he with us' The question should be 'Does the matter deserve our thought?' We need to encourage men to think and speak constructively without being considered as an unknown quality, and put into the doubtful column, and finaly kept out of the columns of our paper.

"We need a program through which the thought and strength of the representatives of the churches of this country can be perfected as a rule and regulation for our conduct and practice. That important changes and rules effecting the very life of the convention will not occur without the knowledge of those who are vitally concerned and are a definite part. Any amendment, change or rule affecting the body should be made by the vote of the convention and at a time, and in a way that all voters should know what is being done.

MAY 2 1941

"These things seem not to concern our brethren. All I can hear is, who shall be our next president? From what section should he come? East, West, North or South? Should he be an old man or a young man? What difference does it make from where he comes? Jesus came from Nazareth. Some say he must be widely known. Jesus was the man whom nobody knew. This, our nert belond president, could be a man too well-known. Some of our brethren who seem to aspire for this position have made themselves very well known, until now. Jesus made himself known.

"If we get the right platform with a proper convention set-up then put a denominational-loving man at the head of the set-up, with the understanding that he is to stay only so long as he serves the will of the convention and not the will of his friends, then our needs will be met.

"A meeting known as a reconstruction meeting should be called at once, enlisting all of the leaders of the states and thinkers, denominational lovers, put the cards on the table, draw up a workable program, and then elect a president of the convention to be held in Cleveland in September. Who is big enough to do it. The man who should be president or elected president at Cleveland is big enough to do this.

"This does not mean that anything we have will be destroyed, but it does mean that we will make whatever we have workable and safe for the future."

Union Springs, Ala., Herald
May 22, 1941

TO THE COLORED PREACHERS OF AMERICA

While atending the National Conventino in Los Angeles, Cal., in September, 1939, I heard one of the best and most fitting appeals made by a White minister to Negroes that I have heard since the time of Booker T. Washington. Because of the sincerity, sympathy and good-will with which he spoke, I beg leave to pass his good words on to the ministers of my race with the hope that they may "go and do likewise." I quote: "I represent the National Baptist Convention of the South, with a membership of about five hundred. I was asked by them to come to this convention and say to you that the white people of the South are becoming more and more interested in the Negro race, and are very anxious to help better their living conditions. They find too much advice that the ministers are giving their people is about preparing to be happy after death, and not enough about preparing to be happy in this life.'

Dr. Bell, this white minister was a hundred per cent correct I agre with him, for I too have tried to help my people in Alabama to try to better their conditions here and now, right where they are, and not follow the advice of a few short-sighted ministers, which caused them to move by the thousands to the cities and towns where nothing awaits them but hard times.

About seven-eights of the old gone-by ministers go so far as to tell their people that there was "no use to buy land or homes, for the white people would some day beat them out of it, or would take it from their heirs after they were dead. If not that they would die and leave it to someone else to enjoy." The average old gone-by preacher used to say too much about what the white people do to oppress the Negroes and not enough about what they do to help them.

I happened to have owned quite a bit of very valuable town property and farm land in Alabama, and still own some. All I ever owned, I owned it through the help of some white person. No one has ever taken or beat me out of ONE DOLLARS WORTH of my land.

About 35 years ago I sold out a good paying mercantile business to go into real estate business, with the desire to spend the rest of my life trying to help raise the standard of my people in the South.

As soon as my plans became known, that my business was for the purpose of homesteading my people, the vaults of the banks in Bullock County, my home, were opened to lend me all the money I needed, with pleasure, and those who had land to sell were more than glad to list it with me to sell to any deserving Negro. I regret to say that the average Negro failed me, as they had heard so much about the white people would some day beat them out of their land or homes, they could see spirits or bugabears. In spite of all, I made over three thousands deals with them.

When I left Alabama 20 years ago, I had at my disposal, listed with me, 10,000 acres of land to sell to my people in Bullock, Macon and Barbour Counties, 55,000 owned by the heirs of Marbury Lumber Co., at Marbury, Ala. I so often think about the times when Booker Washington passed through this country in his Christ-like way, doing good with his words and deeds or work. I wish very much he was here now with us in this mad and starvation world.

I had the luck of getting ahold of a book of Quotations of some of Booker Washington's advice, compiled by Mrs. E. D. Washington. For the good in way of inspiration and helpfulness, I contracted with Mrs. Washington for 100 copies having in mind this kind of doctrine will do my people good through their ministers of the gospel, which any minister who is interested may have by sending Mrs. Washington 18 cts.

John L. Thomas,
4559 Forrestville Ave.
Chicago, Ill.

12-1941
Pittsburgh Courier
Pittsburgh, Pa.

BAPTIST

Will Dr. Adam Powell, Jr., Destroy The Flowers On Dr. Williams' Grave?

Alabama Churchman Voices the Sentiment of the South—Says He Is Well Qualified to Join "The Gang Busters."

By R. N. HALL
Birmingham, Ala.

JAN 18 1941

Dr. Adam C. Powell Jr., pastor of the wealthy Abyssinian Baptist Church in Harlem, New York City, must be anomalous. I do not want to believe it. Such a thought is unwelcome, yet it does appear that such is true. However, he is rated as one of the best preachers on the American platform. He is not prosey, but eloquent; not lazy, but fervent, not an ignoramus, but instructed. Whether poetical, rhetorical or critical, mighty in the scriptures, if he has any doubt about the Pentateuch, or the Prophets, they do him no damage. He speaks boldly in the churches of New York City but heart failure seems to have overpowered his pulpit. Like Apollos, Dr. Powell needs to learn the way of God more perfectly.

It can well be seen that Dr. Powell is undoubtedly unconverted. He waited ten years or until Dr. L. K. Williams died and was buried, and then he went to his pulpit on Sunday morning, it is said, and charged Dr. Williams with furnishing the brain that killed Auditor Pierson ten years ago. Pierson was one of the strongest members of Dr. Williams' church. He was Dr. Williams schoolmate and bosom friend and had been in Williams' employ for several years. The entire time he served the convention as auditor was because of Dr. Williams' desire. They were like David and Johnathan until Pierson's untimely death. Dr. Williams put up the first money as a reward for the arrest and conviction of the guilty person that killed Pierson, yet Mary, Finger of Dr. Powell's own city, who seems to be a reporter of the New York Age, says Powell charged Dr. Williams with furnishing the brain that killed Pierson ten years ago.

This woman who writes for the New York Age has never admitted by publication that she was mistaken or had made an error. Dr. Powell made a partial denial but offered no sign of repentance or regret that such an awful falsehood went out to the world from his pulpit. Hundreds of the most intelligent people of Harlem were there, they heard the sermon. I have not heard nor read any statement from one of them that the paper was in error. It does appear that Dr. Powell went to his deacons for some protection and they opened their mouths like little baby birds for whatever the mother bird brought them. These deacons picked up their pens and endorsed their pastor's saying whatever he did say and released it to the several newspapers for publication.

Dr. Powell seems to be a wise man. He not only has the ability to preach and lead a large church, but he has the ability of a shrewd detective. I suspect he would do well with the "Gang Busters." He has followed our Baptist leaders from Texas to New York City. Both Pierson and Williams came from Texas and both are dead. He never opened his mouth while either of them lived. Neither of them is alive to speak and he knows everything. He says he has the goods on certain ministers who are upholding dishonesty in high places. He confesses that he is a concealer of dishonesty in our convention. The concealer is just as bad as the rogue, himself. If stealing is going on we do not know it, but we have the goods on the concealer, Dr. Adam C. Powell Jr.

Dr. Powell is attempting to mar the good character of the strongest Negro that America has ever produced. Was it his character to conceal his knowledge that he waited until both were dead? He kept quiet while Dr. Williams lived, but like a young coward rooster, he crows over the lifeless body of his superior fellowman and seeks to destroy the flowers on his grave.

I wonder if Dr. Powell looked in his own back yard while he was following his brethren from Texas to New York City? It is surprising that he did not tell his congregation who furnished the brain that killed Dr. George Wilson Becton, a reputable Baptist minister, who was bumped off about 90 miles from New York City. Becton's death was more disgraceful than was that of Auditor Pierson. Becton was kidnaped about 90 miles from Dr. Powell's rtsidence.

Was it not whispered up there that the ministers were jealous of Becton's success in revivals and the large sums of money he raised and hired some of the members of the underworld to bump him off? Wasn't Harlem Dr. Becton's headquarters? Wasn't jealousy right there in Harlem? Was Dr. Powell one of that jealous group

If Dr. Powell could see way down in Louisville, Ky., Scottsburg, Ind. and in Chicago, and tell his congregation who it was that furnished the brain to kill Pierson, I wonder if he can't round up the people who killed Becton in his own back yard.

It would be just as easy to prove that Powell furnished the brain to kill Becton as to prove that our lamented Dr. L. K. Williams furnished the brain that killed his close and bosom friend, the lamented Auditor Pierson. Now, will we have to wait until the killer of Becotn dies before Dr. Powell will give us a clue, or will he conceal it as he has on the killer of Pierson? He has been as still as midnight on Becton's death, just as he was on Pierson's until the death of Dr. Williams. If Powell knows about Pierson's death and who furnished the brain to kill him several hundred miles away, it seems reasonable that he should know about Becton's death that was near his home and in a city where he had several members.

It does appear that Dr. Powell is losing patience with the truth.

The Union
Cincinnati, Ohio

Rev. Powell Looses Another Blast In Self-Defense

Deacons, Trustees Adopt Resolutions Backing Up Minister's Remarks

JAN 21941

By MARY E. FINGER

Throwing caution to the winds in the face of a storm of nation-wide condemnation which followed his famous "now it can be told" charges against the late Rev. L. K. Williams, the Rev. A. Clayton Powell, Jr., let loose with a stinging tirade at Abyssinian Baptist Church Sunday morning. This latest tirade dwarfed in vitriol and defiance his sensational sermon which swept the country several weeks ago and which he latter repudiated.

Reinforced by a resolution of confidence which was adopted on December 11 by the church's board of deacons and trustees, the youthful minister wowed a packed house as he lashed back at his critics and challenged them with taunts.

"There are certain ministers who are upholding dishonesty in high places. The reason they can't speak against these things is that their own character and integrity are not unquestionable," Powell declared.

"I HAVE GOT THE GOODS ON THEM," HE SHOUTED. "I HAVE GOT THE GOODS ON THEM FROM DOWN IN TEXAS UP TO NEW YORK CITY. THE MINISTERS WHO ARE CALLING ME INTEMPERATE AND UNCHRISTIAN ARE JUST TALKING. THEY ARE SCARED TO DO ANYTHING ELSE."

LIKENING THOSE WHO HAVE ATTACKED HIM TO "RATS" POWELL BOASTED, "I WILL HAVE THEM SCURRYING BACK TO THE HOLES FROM WHENCE THEY CAME BEFORE I AM THROUGH WITH THEM."

BRANDS REV. HARTEN

EVIDENTLY GOADED BY THE CRITICISM THAT HE IS AFRAID TO ATTACK THE LIVING IN THE RANKS OF THE NATIONAL BAPTIST CONVENTION, POWELL SINGLED OUT THE REV. THOMAS S. HARTEN OF BROOKLYN FOR ATTENTION, TERMING HIM AN "EGOTISTICAL JACKASS" AND BRANDING HIM A "DISGRACE TO THE MINISTRY." HARTEN IS HIGH IN THE CONVENTION COUNCILS, BEING A VICE PRESIDENT OF THE ORGANIZATION AND ONE OF THE LATE REV. WILLIAM'S CONFIDANTES.

To a thoroughly "tickled" audience the clergyman continued his scoffing with the observation that "I know that when the next president of the National Baptist Convention in September takes office I will have him so scared that I bet he won't do any stealing for first three or four months a tleast."

The amen corners of the vast church hummed with sympathy and approbation as their pastor flung forth the intimation that he had been invited to Chicago to share the same fate as Pierson.

"I have received threats from Chicago wanting me to come there. You know that in that city for ten cents you can have anybody killed. I am not going anywhere."

A group of prominent Chicago ministers last week invited Powell to come to Chicago and prove his accusation that the deceased head of the National Baptist Convention was the brains behind the mysterious Pierson murder.

At the close of the services Secretary Coles of Abyssinian's trustee board read the resolution adopted recently by the Board in conjunction with the church deacons. The resolution condemns Powell's critics and provides that the officers of the church go on record to back up the assertions of the pastor. —New York Age.

Pittsburgh Courier
Pittsburgh, Pa.

"Who Is Dr. D. V. Jemison?" The New Pres. Of N.B.C.

JAN 1 1 1941

A Short Sketch of His Life Is Given to Inform the More than Three Million Followers on the Life and Work of Dr. Jemison.

CHICAGO, Jan. 9—Thousands of persons, both within and without the church, have been asking for or seeking information on the life of the newly selected head of the N.B.C., since the death of Dr. L. K. Williams. The new leader is Rev. David V. Jemison of Selma, Ala., and was born in 1877. He attended the rural schools of his day in Marion, Perry county, until he reached the fifth grade. His father then sent him to the Lincoln Normal School in Marion, Ala., where he was a student for four years. He was then induced to move and attend Selma university by the late Dr. J. H. Eason, where he finished his studies and preparation for his life's work.

In 1896 he enrolled as a student in Selma university. Money being scarce he worked at the printing office and there secured money to finish high school. He then took the classical course, finishing the same and receiving the degree of B. D. He taught in Marion, Ala., occupying the place of principal in the institution. In 1914 he received the degree of D. D.

He built a church at Selma, Ala., at a cost of $75,000. He has pastored this church for more than 30 years and the people today are more wedded to him than they were 30 years ago.

In 1931 his alma mater conferred upon him the degree of LL.D. He studied and finished the course in the Emerson institution of New York for personal efficiency, having had post-graduate work from Chicago university.

In 1916 he was elected as president of the Alabama Baptist State convention and has with credit conducted the affairs of the Alabama Baptists. In 1931 he was elected as vice-president at-large of the National Baptist Convention, under the late Dr. L. K. Williamr. Dr. Williams trusted the leadership of the convention very much in the hands of the vice-president at-large because he discovered that D. V. Jemison was a dependable character in which confidence could be safely reposed upon.

After Dr. L. K. Williams met a tragic death in an airplane accident, being vice-president at-large, and having conducted himself as a loyal supporter and friend to the late Dr. L. K. Williams, the brotherhood of the National Baptist Convention throughout the country—North, South, East and West—said that D. V. Jemison is the logical successor to the late Dr. L. K. Williams as president of the National Baptist Convention, U.S.A., Inc.

On Wednesday, Dec. 4, in Louisville, Ky., in the board of directors and the adjourned session of the National Baptist Convention, he was unanimously elected as president of the National Baptist Convention. We are now looking forward to Cleveland, O..

Daily World
Atlanta, Georgia

Dictators Hit By Minister At Baptist Meet

Hopewell S. S., B. T. U. Session Underway Here

By TASCHEREAU ARNOLD

Warning that "Hitler and all dictators are caught in a trap and don't know it'" the Rev. W. B. Bell, moderator of the Hopewell Missionary Baptist Association stirred delegates and messengers of the Hopewell Sunday School and BTU Convention with sterling and captivating doctrinal sermon Wednesday night at Israel Baptist Church, Rev. C. S. Jackson, minister.

Earlier in the session, the Rev. John Grogan, able young minister, swayed the convention with a forceful introductory sermon in which he declared that there is a scarcity of real men today like unto the days of the prophet Jeremiah. He intimated that God even in this day of war is still calling for men of honesty and vision. Rev. Mr. Grogan urged faith, patience and humility and warned that Jerusalem went down because there was no man to save her.

The president, Rev. D. A. Dixon, officially opened the meeting at 9:30 a. m., and directed a well-taken devotional service, while Deacon C. E. Greenard, able president of the BTU department, scored with a scriptorial comment. The Rev. C. R. Sheridan was alternate for the Rev. Mr. Grogan, and Rev. W. H. Humphrey offered a touching prayer. Remarks were made by Rev. Jackson, the host pastor, who stated that the convention was welcome to deliberate as it saw fit.

In the afternoon, the Rev. S. S. Kelley, preached a noble memorial sermon on "A Prepared Place For a Prepared People". He paid tribute to the fallen and sainted Baptist dead in the bounds of the convention, his alternate being the Rev L. O. Kelly.

Rev. Mr. Bell said further in his doctrinal sermon that "although sin has totally corrupted man's nature, his being remains intact". He pointed out that if sin had ruined man's being, he would be in a bad fix. The R. H. Greshem was the Rev. Mr. Bell's alternate.

A welcome program by the local church climaxed the services with the pastor, Rev. Mr. Jackson, presiding. Visitors introduced during the session included: Revs. D. D. Crawford, A. Bell, E. A. Hargrove, J. W. Adams, W. F. Paschal, D. J. Carter, J. A. Boston, Y. L. Davenport, J. R. Barnett and others.

Rev. E. A. Freeman responded to the fine welcome program on behalf of the convention.

The program provides today for a model Sunday School by Deacon C. D. Clopton, evangelist services by Rev. E. A. Freeman, annual address by President D. A. Dixon, election of officers, address by Rev. T. H. Hurley, Old Folk Home Rally and educational sermon by the Rev. S. M. Bryant. The meeting will be concluded Friday.

Chicago Bee
Chicago, Illinois

REV. AUSTIN DENIES RUMOR OF DISSENTION

By HERMAN CLAYTON

Contrary to rumors afloat, the Dr. J. C. Austin, Chicago, unsuccessful candidate for president of the National Baptist convention, does not plan any effort to start a new body of Baptists nor to institute court action in contestation of the election, in which, accoring to Rev. Austin, only a mysterious "hand full" of the more than 12,000 messengers who had streamed from all parts of the country for the express purpose of voting, were so permitted.

Instead Rev. Austin says he plans to form into permanent organization the 1,000 ministers who in Mt. Zion Baptist church while in Cleveland voluntarily pledged themselves to fight within the convention the flagrant abuses which have "for too long a time shamed the Baptist convention."

These abuses, Dr. Austin said, expressed themselves in the refusal of what he terms the machine-run convention to register opposition delegates and in what Dr. Austin says is the fraudulent practice of issuing non-negotiable checks to cover the expenses of non-eligible machine delegat s, in the gross disregard of constitutional provision, and in the "un-Christian and undemocratic gagging of opposition sentiment."

Cites Abuses

Proof of some of these abuses Rev. Austin furnishes in the following cases:

The machine, having fraudulently registered most of the huge Alabama delegation, upon being challenged, feverishly sought to cut the number down so as to wipe out the disparity between the number of delegates and the amount of money collected. In order to nullify the rising avalanche of opposition votes, the machine totally disregarded the constitutional clause granting the churches additional delegates at $5 per delegate, and arbitrarily limited the church delegation to 10. When opposition speakers sought to correct irreglarities they were howled and heckled down.

"However, these are not matters to drag into court," the militant Chicago pastor said. "I shall continue the fight I started in St. Louis in 1922 for a clean, orderly, democratic, progressive and Christian convention. Though the one past was a far cry from that ideal, I am not dismayed, or discouraged. I have the confidence to believe that those of us who fight on the side of right will in the end triumph."

Pittsburgh Courier
Pittsburgh, Pa.

EDITOR OF BAPTIST VOICE EVALUATES CONVENTION

OCT 11 1941

Writer Says Negro Press Reporters "Missed the Bus" in Writing of Cleveland's NBC Sessions.

By Dr. R. C. BARBOUR, Editor
N. B. C., Voice, Nashville, Tenn.

NASHVILLE, Tenn., Oct. 9—I sat at the press table with a dozen Negro reporters during the recent session of the National Baptist Convention. I saw what most of them did not see. I was thrilled to observe the democratic process in action among Negroes. There is no heirarchy in a Baptist Convention; no one empowered to hand down orders. The least and the greatest meet on equal terms. There was no Rector above the Vicar, no Bishop above the Rector, no Archiboshop above the Bishop, no Pope above them all. The Negro Baptist denomination is training the Negro how to live in a democracy; how to take part in a deliberate assembly; how to make motions and vote. It was thrilling to note black men and women voting for their own leaders uninfluenced by any other group. The significant thing about such a procedure was not the noise involved, but the fact that Negro men and women in the Baptist denomination select and pay their own leaders. A subsidized Negro leadership is a curse to any minority group. Our reporters did not see that.

OCT 11 1941

I saw the calm, intelligent face of Mr. J. B. Blayton, auditor of the National Baptist Convention. I heard him read his report slowly, distinctly and effectively. He said the Morris Memorial Building, located in Nashville, Tenn., represented an investment of $750,000; that 150 young men and women were regularly employed there; that Negro scholars write religious literature for Baptist churches and Sunday schools, and this Publishing House was financed by black men and women. Most of our reporters did not hear that.

I saw young men educated at Harvard, Yale, Chicago, Bishop, Colgate, Rochester, Drew, Oberlin, Union, Lincoln, Morehouse and other colleges and universities, mingling together with uneducated, unlearned, humble men from all sections of America. Our college fraternities are seeking to introduce "caste" into Negro life. The hope of the Negro race in America is found in the fraternity of learned and unlearned men, the high and the low, the rich and the poor. Yes, I saw that at Cleveland.

I saw J. Raymond Henderson, one of the leaders of the J. C. Austin forces, rush to the speakers' platform at the close of the election and in the very best spirit offered a motion that the election of President Jemison be declared unanimous. There was no opposition to the motion. Both the Jemison and the Austin forces were friends at the close of the election.

I saw a sign in a Cleveland restaurant which read as follows: "Use less sugar, stir like hell, we don't mind the noise." Since we own our Convention and can do as we please, at times we use less sugar, stir a little more, and we don't mind the noise. The intelligent Negro is accustomed to sitting around his white bosses where he is afraid to open his mouth. No, we don't mind a little noise.

I saw the largest crowd of Negroes I have ever seen together for a religious conclave. The masses are still going to church. The Negro preacher still has the largest following of any other leader in the community. His responsibility is great.

Yes, I saw all this at the Cleveland session of the National Baptist Convention, Inc.

Pittsburgh Courier
Pittsburgh, Pa.

AN OPEN LETTER TO MR. NUNN

The New Orleans Baptist Ministers Conference Answers Courier's Article on Recent Convention.

Mr. Wm. G. Nunn,
Pittsburgh Courier,
Pittsburgh, Pa.

OCT 11 1941

Dear Sir:

In the Courier edition of September 20th there was an article written by you reputedly reporting on the happenings of the recently closed session of the National Baptist Convention, Inc., in Cleveland, Ohio. In the article, Mr. Nunn, you claim that the election of a Baptist president made it necessary to have four squads of city policemen and that "riotous scenes" prevailed. Let the Baptist family refute as one this highly colored prostitution of the noble art of journalism by you. It is not a picture of the National Baptist Convention in Cleveland, Ohio.

We hasten to clear the name of our great denomination from the prejudice-hued ink slung so careless of and indifferent to fact by you, Mr. Nunn. There were riot squads in attendance every day—because the largest assembly of any Negro organization in the world warrants police protection. In any crowd of fifteen thousand gathered beneath the roof of one building there is always need for the presence of officers in handling so large a number of people. You forgot also to mention that there is a police department office in the Cleveland Public Auditorium, and that because of this many policemen would naturally be in evidence.

OCT 11 1941

Mr. Nunn, you claimed in your article that during the election of a president it was necessary to have policemen clear the floor. That incident cannot be recalled by any of us who were in attendance. Auditorium ushers were asked to aid in the providing adequate space for the delegates and to aid in the movement of visitors from the main floor to the balconies. Was it really "cricket" for you to distort the facts, Mr. Nunn?

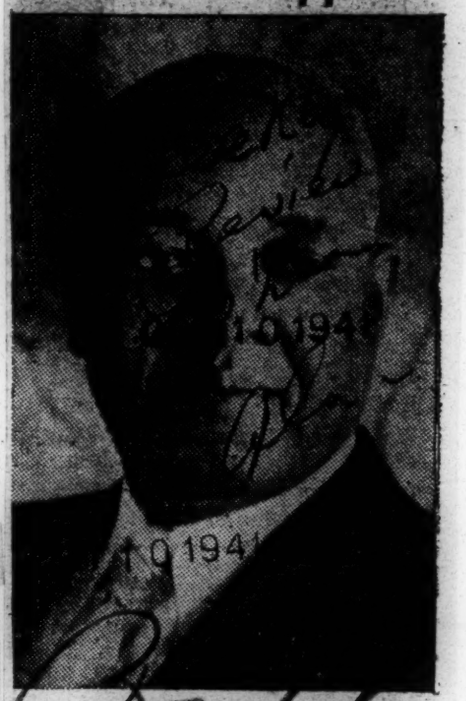
Sir, you show an amazing ignorance of the meaning of the Christian religion when you write that during the election men "forgot their religion." Say not so. The Christian religion, Mr. Nunn, is not intended to rob men of their opinions nor the desire to express their opinions. Opinions were expressed long and loud—thank God for the surviving vitality of Baptist democracy. When the election was over, our religion was strong enough to bring a gracious telegram from Dr. Austin congratulating Dr. Jemison on his election. Our religion was strong enough and remembered well enough to have that telegram enthusiastically received by the body. What more did you want, Mr. Nunn? Here, we feel that you are suffering from warped idealism, an amazing disregard for facts and a pathetic misunderstanding of the ethical teachings of the Christian religion. You suggest that you are through with our National Baptist Convention sessions—thanks.

New Orleans Baptist
Ministers' Conference.
Rev. W. C. Estelle,
President.
Gardner Taylor,
J. J. Overstreet,
E. P. Columbus,
S. A. Horton,
Committee.

Editor's Note:

In an answer to the New Orleans' Minister Conference, Mr. Nunn wrote, "I wrote the article as I saw it. I contended and still contend that the Convention and the action of the members and delegates was a disgrace to the name of Christianity. What I saw and heard at this convention was definitely outsido the pale of decency. It was necessary to have four special squads of police in the main auditorium on Thursday morning and that fact is backed by reporters of the Afro-American, Chicago Defender and our two religious editors, Rev. George W. Harvey and W. P. Bayless."

Dr. Jemison Approves



MARCH OF DIMES

Dr. D. V. Jemison, of Selma, Ala., and President of The National Baptist Convention, gave his blessing and authority to the Alabama Committee of THE NATIONAL NEGRO COUNCIL, to solicit funds in all Baptist Churches in connection with the MARCH OF A MILLION DIMES ON WASHINGTON, to establish a $100,000 Lobby in the Nation's capital for the purpose of securing legislation in the million positions of the Federal Government Service: Army, Navy and Air Corps; the denial to Negroes of skilled and unskilled jobs in national defense industry and federal training programs in all sections of the United States; and to work for the enactment of such legislation as will guarantee to Negroes all the things vouchsafed in the Constitution of the United States. State headquarters are located in the office of the WEEKLY REVIEW, 1622 4th Ave. N. City Phone 3-1973.

OCT 10 1941

12-1941

CATHOLIC

St. Augustine Fla Record
5-5-41

Bishop Hurley Opens Meet Of Negro Catholics

Some 500 From State Attend Conference

Most Reverend Joseph Patrick Hurley, D. D., Bishop of St. Augustine, opened the first Diocesan Convention of Negro Catholics in Florida history yesterday, with a Pontifical High Mass at 9 a. m., at the church of St. Benedict the Moor on Central Avenue. Some 500 attended the conference, with St. Augustine and West Augustine members of the church acting as hosts to 200 from Jacksonville, 50 from Tampa, and numbers from West Palm Beach, Fort Pierce, Fernandina, Tallahassee, and Daytona Beach.

Clergy, in addition to the Bishop, who attended sessions or presided as officers at the religious functions, included the following: Rt. Rev. Msgr. P. J. McGill, Chancellor and Cathedral pastor; Reverend Charles Crowley, S. S. J., pastor of St. Benedict's, and Reverend Joseph Murphy, S. S. J., assistant pastor; Rev. Charles Moore, Rev. Martin Gilligan, this city; Rev. George A. Wilson, S. S. J., Jacksonville; Rev. Vincent Warren, S. S. J., Mobile, Ala.; Rev. Arthur Flanagan, S. S. J., Tampa; Rev. M. J. Cronin, S. J., Miami; Rev. Thomas Jones, Jacksonville; and Rev. Clarence J. Howard, S. V. D., Bay St. Louis, Miss. The last named is one of the comparatively few young men of the Negro race ordained to the Catholic priesthood. He gave a sermon at the Mass.

Father Crowley presided over the first conference and Father Warren over the second, which he followed by giving a sermon in the parish grounds to the delegations.

Following the sermon of Father Warren, at 5 p. m., a public procession was held through the streets, circling the Catholic school and coming up to the church. The participants of the procession recited the Rosary in unison as they marched through the streets.

The music given by Jacksonville and St. Augustine choirs was beautifully sung, including the singing of the Mass in Latin in the morning, and the May hymns and Benediction hymns in the afternoon. The convention, which was held throughout the day was concluded with Benediction in the church.

The altar of St. Benedict's was beautifully decorated with a profusion of white calla lilies interspersed with sprays of shell pink gladioli.

Among the discussions was that of the history of the Church among Negroes in the state, and of St. Augustine in particular. It was brought out that Negro Catholics came with Menendez when he founded the city; that the Sisters of St. Joseph operated a parochial school for them here before the church and rectory were built; that the Cathedral clergy administered to them until in 1914 when Bishop Michael J. Curley, then of St. Augustine, invited the Josephite Fathers to attend to the St. Benedict mission. It was also pointed out that several Florida Negro women are members of religious orders, some with the Sisters of the Holy Family in New Orleans and some with the Sisters of Providence. Two women from here are members of the New Orleans order, it was brought out.

Washington Star
Washington, D. C.

Confraternity Discusses Negro

By the Associated Press.

NOV 17 1941

PHILADELPHIA, Nov. 17.—Blessed in a message from Pope Pius XII, delegates to the seventh national Congress of the Confraternity of Christian Doctrine turned to discussions of Negro welfare and the development of lay leaders in Catholic colleges today.

The Most Rev. Eugene J. McGuiness, Bishop of Raleigh, N. C. and the Most Rev. Joseph M. Corrigan, rector of Catholic University, Washington, D. C., headed the speakers at the conference on Negroes.

Daily World
Atlanta, Georgia

A Negro Saint In The Catholic Church

We have long known of the efforts of leading Catholic Clergy and laity to fight the flames of race prejudice, especially as it affects the Negro. Catholic periodicals that come to our desk have given evidence of that. But we were genuinely surprised to learn this week that there is a Negro Catholic lay brother who has virtually been made a Saint because of his humble and sinless life. The name is Martin de Porres and he is dead, of course. But the life he lived was so pious and religious that thousands of white Catholics pray to Brother Martin to intercede to God for them. In fact there is a "Blessed Martin Guild" in New York City from which are sold many Blessed Martin articles. According to pictures Brother Martin is a Black Man—very black. There is no doubting he is a Negro.

JUN 2 1941

The point of this article, if any, is if a great Church can make a Saint of a Negro and go to him to get his help with God, why all this race prejudice? Why all this hating a man because he is a Negro? Why all this persecution and blocking of Black Men even in the service of his Country? It does not make sense. One Negro is almost deified. 13,000,000 are crucified!

Daily World
Atlanta, Georgia

Hold Pilgrimage To Grave Of Famous Negro Catholic

NEW YORK—(ANP) — Several hundred persons made a pilgrimage to the recently discovered grave of Pierre Toussaint Sunday afternoon in the cemetery of Old St. Patrick's church on the lower East Side of New York. The pilgrimage was under the auspices of the Catholic Interracial council of which George K. Hunton is secretary.

JUL 5 1941

Toussaint, born in Haiti in 1776, was brought to these shores as a slave servant in 1787. He died at the age of [illegible]. During his life, however, he had been granted his freedom, achieved notable success as a hairdresser to the elite of New York and is known to have been the confidante of many who would freely discuss their affairs with him upon their visits to him.

He was a most active and honored member of St. Peter's parish and for years his considerable earnings were distributed to various charities, particularly to the orphan asylum. He also contributed to the support of Madame Berard, wife of his former owner, until her death in 1810.

The location of Toussaint's grave had become forgotten until an industrious history student at Seton hall college, Charles Hubert McTague, interested in the life of the coiffure, engaged upon his search and made the discovery in the old cemetery.

Paying tribute to Toussaint were Harry L. Binsse, editor of Commonwealth, a Catholic publication and great grandson of a contemporary of the Negro; Dr. Leo R. Ryan, Catholic historian, all white; and Dr. E. P. Roberts, prominent Protestant physician and civic worker. A poem by Miss Margaret McCormack was read in his honor, and the Blessed Martin Choral group sang. Mr. Binsse placed a wreath on the grave.

A benediction of the blessed sacrament was held in Old St. Patrick's church following which the Rev. John LaFarge, S. J. associate editor of America, and chaplain of the council, made a short address.

The following day, Chandler went back to the camp and returned the $25.

MURDERER FREED FOR $50

"Henry Wilburn, the one who is serving life for murder, is free today at a cost of $50 to the Governor's chauffeur, while Frank Leonard remains on the chain gang because two fearless, law-abiding citizens dared to oppose the Governor in his disregard of justice. Again, we characterize such trafficking in pardons as a prostitution of the pardoning power."

Former Governor Rivers was in Los Angeles Tuesday and could not be reached for a statement.

In its appeal to the Government, th grand jury said:

"So many rumors are at large regarding various sources of income received by ex-Governor E. D. Rivers, during his term of office that in justice to him and the public, we hereby call upon the Internal Revenue Department and the Federal Bureau of Investigation to check most carefully all sources from which ex-Governor Rivers received money during his term as Governor."

JUL 2 1941

Chicago Defender
Chicago, Illinois

RAIN, HEAT FAIL TO DAUNT HOST OF FAITHFULS

4-Day Conference Comes To Close In Como Park In St. Paul, Minn.

By WILLA RICHARDS GRIFFIN

ST. PAUL, Minn.—Eighty thousand Roman Catholics, red, yellow, brown, black and white men, women and children, marched Thursday in the procession of the Blessed Sacrament, while five hundred thousand of the faithful filled Como park and the Eucharistic center, braving the scorching sun which gave way at times to driving rain. They gave public testimony of their faith in Christ glorified by His own sacrifice.

JUL 5 1941

Thursday brought to a climax the four-day meeting of the Ninth National Eucharistic Congress which brought together Catholics from the United States, Mexico and Canada.

The hundreds of Eucharistic

dshers, 30 of whom were colored, wearing white trousers, white shirts and yellow ties, the papal colors, were selected from the parish societies of the Twin Cities.

Blessed Martin de Porres church of St. Paul sent Dr. C. H. Williams, Hugh Shuck, Leon Smith, Manley Rhodes, Fred Shuck, J. Payne, C. Graham, Arthur Rhodes, William Gardnes, J. Ray, J. Hartshorn and Atty. J. E. Skinner. The colored ushers had charge of the seating of the 5,000 nuns in attendance at the Congress.

Tuesday a holy hour was conducted for 75,000 men by the Most Reverend John J. Mitty, archbishop of San Francisco which was concluded at midnight and was followed by a 12 o'clock mass. The celebrant of the midnight mass was the Most Reverend Amleto Giovanni Cocognani, apostolic delegate to the United States.

Among the colored altar boys serving were Aobert and Ralph Graham, Jackie Jones, Hugh Shuck Jr., and Paul Ray.

Mesdames I. M. Davis, C. H. Williams, Mary Jones and D. J. Payne, Twin City Sodality leaders, were parish committee chairmen for this great occasion.

Statistics from the Society of the Divine Word's booth in Ireland Hall of Exhibits at the Eucharistic Congress shows that there are 300,000 colored Catholics, 17 colored priests, two attending the Eucharistic Congress, the Revered Fathers Leidy and Duckette, and 450 colored nuns in the United States.

Thursday, Negro men, women and children, Boy Scouts and all, marched in honor of Christ the King, and why shouldn't they? Nineteen hundred years ago three kings knelt before the manger of the Infant Jesus. Balthasar, the black man, was one of the three. It was Simon of Cyrene, a black man, who helped Jesus carry his cross up Calvary's rugged hill.

The city of St. Paul was given its name over 100 years ago by Father Hennepin, a Franciscian priest, and its twin city, Minneapolis, both in the state of 10,000 lakes, were genteel hosts to some 500,000 Eucharistic pilgrims, the red, yellow, brown, black and white peoples of the United States, Mexico and Canada.

Charlotte, N. C. Observer
June 20, 1941

NEGRO MISSION IS DEDICATED

Most Rev. Eugene M'Guinness, Bishop Of Raleigh Diocese, Presides.

With Most Rev. Eugene McGuinness, bishop of the Catholic Diocese of Raleigh, presiding, the Mission of Our Lady of Perpetual Help, situated on Oaklawn avenue in Charlotte, facilities of which will be utilized by Negroes, was dedicated yesterday morning.

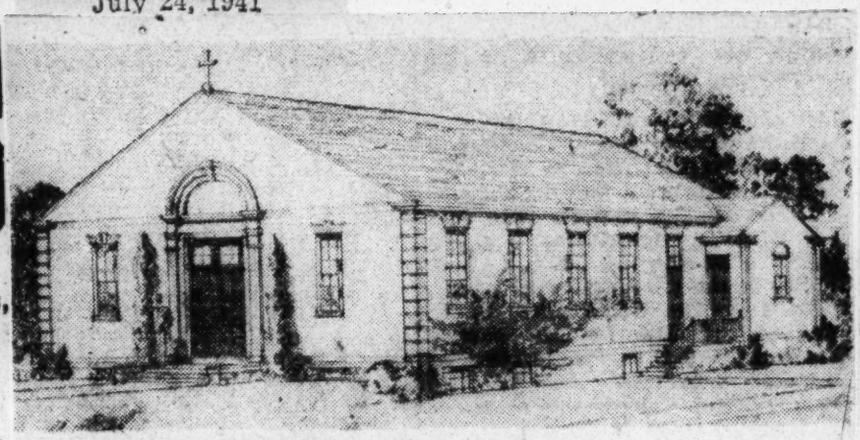
After the dedication ceremonies, Pontifical Mass was celebrated in the mission school chapel. Services will be conducted in the mission, it was announced, at 7 and 10 o'clock Sunday morning.

After the services the visiting priests, present from North Carolina, South Carolina, and several other states, joined Charlotte preists in attendance at a luncheon in the mission building, an attractive two-story brick structure.

Facilities of the mission include a complete chapel, living room, dining room, kitchen, breakfast room, and sacristy, all these being in the downstairs part of the establishment; in the upstairs portion living quarters for the two priests in charge of the mission, these being Rev. Augustine J: Petranek, pastor, and Rev. Vincent H. Watson, assistant pastor. The building may be enlarged later as needed.

Among the prominent officials of he church present in addition to Bishop McGuinness were Most Rev. Vincent Taylor, Abbot-Ordinary of Belmont; Very Rev. William T. McCarty, Rev. Michael Gearen, and Rev. Bernard Licking, all three of Brooklyn, N. Y.; Rev. John Keegan of Richmond, Va.; Rev. Patrick McGowan of Boston, Mass., and Rev. John Healey, of New Smyrna, Fla.

Nashville, Tenn. Banner
July 24, 1941



ST. VINCENT'S CATHOLIC CHURCH—Shown above is the architect's drawing of St. Vincent's Catholic Church for Negroes, which is now under construction on the Northwest corner of Heiman Street and Seventeenth Avenue, North. The building, costing $5,000, will be Nashville's second church for Negro Catholics. The corner stone of the new church will be laid Sunday afternoon at 4 o'clock by Bishop W. L. Adrian, of the Nashville Diocese. The Rev. Samuel F. Homsey is pastor of the parish.

Kansas City Call
Kansas City, Mo.

Catholic Priests From Many States Attend Conference. Discuss Problems

Midwest Clergy Group on Negro Welfare Meets at St. Joseph Catholic Church

OCT 24 1941

Priests from many states attended the Cergy conference of the Middlewest on Negro Welfare held at the St. Joseph Catholic church. 1007 East Nineteenth street, from October 14 to 16, Father Bonaventure, host.

The conference is held twice a year, fall and spring, in order to give the priests an opportunity to discuss their problems and reach a solution. The meetings began in the Eastern states eight years ago and the Midwest conference was formed five years ago.

The session opened Tuesday with a program of welcome held at 8:15 in the St. Joseph Parish hall, Parishoners from both Kansas Cities, Sedalia, Atchison, St. Joseph and Leavenworth were present. Judge Albert Ridge was master of ceremonies. The program included vaudeville acts by children, the young ladies' glee club and the young men's glee club under the direction of Wyatt Logan, sang. Mrs. Cora Calloway gave the address of welcome. Thomas A. Webster, executive secretary of the Kansas City Urban League, addressed the audience from the subject, "The Urban League in Kansas City, Mo." Edward Lasalle of the Church of Our Lady, Kansas City, Kas., spoke from the subject, "Assets and Liabilities of a Catholic." Judge Ridge introduced the clergy. His Excellency Most Rev. Edwin V. O'Hara, D.D., Bishop of Kansas City, Mo., spoke and offered his cooperation and stressed the need for high schools.

SOLEMN HIGH MASS WEDNESDAY

Solemn high mass was held on Wednesday morning at 9:30 with 200 in the procession. Rev. Augustine Bork, S. J., St. Louis, was the celebrant. Rev. Francis McGardie, Kansas City, preached. Father Cartele of Kansas City, gave the semron at mass.

A short busines meeting was held in the basement hall. Reports of the standing committees, roll call, reading of the minutes and appointment of the committee on time, place and subject matter of the next meeting were the main features of the session.

In the afternoon a discussion on "The Priest and Negro Civic Life," was given by the very Rev. Philip Steffles, O. F. M., Cap. of Milwaukee, Wis. "The Knights of St. Peter Claver, A Help to The Parish," was discussed by Father Clarence Tittel in the absence of Father Angelus Schaefer, O.F.M., Kansas City, Kas., who was unable to attend because of illness. The remarks of Father Tittel were supplemented by FaFther Constantine.

OCT 28 1941

MAKE SIGHTSEEING TOUR OF CITY

At 3 o'clock the visitors were taken on a sight-seeing tour of the two Kansas Cities. At 6 o'clock Earl Thomas, principal of the R. T. Coles Vocational school was host to the visiting clergy at dinner in the school cafateria.

The evening conference opened at 7:30 with Rev. William Bambrink, S. V. D., of Chicago, leading a discussion on the subject, "Home Visiting By The Pastor." Rev. Constantine Schaaf, O. F. M., of this city, lead the discussion, "What Effective Means Can Be Used To Safe Guard the Faith of Eighth Grade Pupils."

The final business session was held on Thursday morning. The president, Father Edward Louis, S. V. D., Techny, Ill., gave the closing remarks.

Catholic Work For Negroes

THE Catholics are spending a great deal of money to proselyte the Negroes of the South. Take New Orleans as a sample of their activities: in this city they have seventeen parish schools, three high schools and a college. In many other states in the South they are spending a great deal of money in their work among the Negroes.

NOV 1941

"Southern Baptists Home Missions"
Atlanta Ga.
NOV 1941

The majority of the 11,000,000 Negroes in the South are Baptists and Baptist people of the South should be as interested in the Negroes as the Catholics are.

12-1941 CATHOLIC

Chicago Defender
Chicago, Illinois

ORDAIN FOUR PRIESTS AT BAY ST. LOUIS CEREMONY

JAN 23 1941

JAN 23 1941

St. Augustine Seminary in Bay St. Louis, was the scene of an impressive ceremony when four Negro priests were ordained January 6, in the Seminary chapel. The four are pictured here with Bishop Gerow, center. The newly ordained priests are, left to right: Rev. Richard Winters, S.V.D.; Rev. Leander Martin, S.V.D.; Rev. Maxine Williams, S.V.D., and Rev. George Wilson, S.V.D.—Photo by Paddio.

Pensacola Fla Journal
February 25, 1941

Negro Catholic Chapel Planned

Funds Allotted For F Street Mission

Funds to construct a chapel for Negroes in the northwestern section of Pensacola have been provided by the Mobile diocese, the Rev. John J. Raleigh, pastor of St. Joseph's Catholic church, has announced.

Two lots on North F street, just north of Cervantes street, have been purchased and construction of the new Chapel of Mary Immaculate will begin as soon as Bishop T. J. Toolen approves the plans.

The new chapel will accommodate about 160 persons and will be attended as a mission from St. Joseph's. The chapel will be erected adjacent to Attucks court, Negro low rent housing project.

Harvey Lumber company will be in charge of construction.

The Northwest Enterprise
Seattle, Washington

4 Negro Catholic Priests Ordained

FEB 28 1941

From Bay St. Louis, Miss., comes the news of four young Negroes ending fourteen years of study with vows of chastity, poverty and obedience as part of their ordination into the priesthood of the Catholic Church. They came to St. Augustine Seminary in Bay St. Louis, the only Catholic Seminary for Negroes in the United States, while almost children, and plan to go forth to Africa as missionaries to carry the teaching of their church to their own people.

These new priests are: Maxine Williams of Bay St. Louis; George Wilson of New York City; Richard Winters of Pleasantville, N. J.; and Leander Martin of Grand Coc-teau, La. FEB 28 1941

While w econsider it a laudable ambition for anyone to become a missionary and pioneer, we think that it would also be a fine thing if the Catholic Church would place some of its Negro priests in parishes in the country where they may become leaders of their own group here. FEB 28 1941

Ts splendid a field as the foreign service offers, there is still much work to be done in this country to civilize and christianize the masses of Negroes and whites of the South, as well as our large industrial centers. A Negro priest in New York would do more to bring members of his race into the Catholic Church than a dozen white priests. —N. Y. Age.

Washington Tribune
Washington, D. C.

Two Concepts of Christian Racial Justice

MAR 1 1941

"Nothing does more harm to the progress of Christianity and is more against its spirit than . . . race prejudice amongst Christians. There is nothing more widely spread in the Christian world."

Jacques Maritain.

"We must concede that the natural rights of the Negro are identical in number and sacredness to the rights of white persons."

Rev. Francis J. Gilligan, S.T.D.

The following is from a news item in the Philadelphia Tribune:

MAR 1 1941

"The Rev. Thomas J. Love, Catholic priest, and head of Gesu parish, 17th and Stiles Streets, is in complete agreement with Rev. James I. Maguire, his assistant, who has been waging a militant campaign to keep Negroes from purchasing property in the neighborhood of the parish.

"It is a matter of the conflict of rights," explained Rev. Mr. Love. "There is a right which is superior to the right of a Negro to purchase property, or a white man to sell,—and that is the right of a prior owner to safeguard his property from depreciation because of the effects of a neighborhood sale.

MAR 1 1941

"Any attempt to claim that I and my associates are spreading race hate is a malicious lie," exclaimed the Rev. Fr. Love. "It is purely and solely a question of rights. We have nothing against Negroes, but we cannot stand by and see property which represents the life savings of some of our oldest parishioners become almost valueless or go to ruin. I recognize that there is a conflict of rights here, but my interest is primarily in the question of preserving the unity of my parish."

WE CHOOSE TO LET THESE TWO CONCEPTS OF CHRISTIAN RACIAL JUSTICE SPEAK FOR THEMSELVES!

Amsterdam News
New York, N. Y.

Church Leaders Plead For Peace

JAN 4 1941

Out of the vast amount of oratory that went out over the air waves and to congregations assembled in the thousands of auditoriums throughout the Christian realm during the Yule season, two appeals more than any others, impressed us as being of tremendous significance to the peoples of the world.

The Holy Father, speaking at the Vatican in Rome on Christmas Day, mentioned five victories that must be accomplished before there can be even a semblance of a lasting peace on earth. They are victories over "hatred", over "mistrust", over "the idea that might makes right", over "economic maladjustment", over "the spirit of cold egoism, which, fearless in its might, easily leads to violation not only of honor and sovereignty of a state, but of the righteous, wholesome, disciplined liberty of citizens as well."

Five other proposals were put forward a few days previously with a similar objective. They were endorsed by leaders of both Catholic and Protestant churches including the Archbishops of Canterbury and York of the Church of England; Arthur Cardinal Hinsley, for the Catholic church, and Walter H. Armstrong, for the Free Church Federal Council. 12 Catholic JAN 4 1941

The proposals asked:

1. "That extreme inequality of wealth be abolished.
2. Full education for all children, regardless of class or race
3. Protection of the family
4. Restoration of a sense of a divine vocation to daily work
5. Use of all the resources of earth for the benefit of the whole human race."

The American Negro, through press and pulpit has for years pointed out these things as a way to peace and contentment, but his appeals have always fallen on deaf ears. Man, in his struggle for a firm and lasting peace on earth, must it now appears, include all mankind in his program for uplift, be he black, white, red, yellow, or brown. We hope the leaders of the dominant races now see the error of their ways and will correct them before their house crashes down upon their heads. The old order appears dead!

Journal and Guide
Norfolk, Virginia

A Negro Saint In The Catholic Church

From Atlanta Daily World

WE HAVE long known of the efforts of leading Catholic clergy and laity to fight the flames of race prejudice, especially as it affects the Negro. Catholic periodicals that come to our desk have given evidence of that. But we were genuinely surprised to learn this week that there is a Negro Catholic lay brother who has virtually been made a Saint because of his humble and sinless life. The name is Martin de Porres and he is dead, of course.

But the life he lived was so pious and religious that thousands of white Catholics pray to Brother Martin to intercede to God for them. In fact there is a "Blessed Martin Guild" in New York City from which are sold many Blessed Martin articles. According to pictures Brother Martin is a black man—very black. There is no doubting he is a Negro. JUN 14 1941

The point of this article, if any, is if a great Church can make a Saint of a Negro and go to him to get help with God, why all this race prejudice? Why all this persecution and blocking of black men even in the service of his country? It does not make sense. One Negro is almost deified. 13,000,000 are crucified!

Tribune
Philadelphia, Pa.

Episcopalian Joins Catholics, Girard College In Purge

FEB 20 1941

By LENERTE ROBERTS and ARTHUR HUFF FAUSET

The Rev. Thomas J. Love, Catholic priest, and head of Gesu parish, 17th and Stiles streets, is in complete agreement with Rev. James I. Maguire, his assistant, who has been waging a militant campaign to keep Negroes from purchasing property in the neighborhood of the parish.

In an interview which we had with him on Saturday morning, February 15, and to which he had called in the Rev. C. Herbert Reese, rector of St. Matthew's Episcopal Church, 18th street and Girard avenue, Rev. Mr. Love expressed himself unequivocally in favor of some measures to prevent Negroes from entering "established white areas."

"It is a matter of the conflict of rights", explained Rev. Mr. Love. "There is a right which is superior to the right of a Negro to purchase property, or of a white man to sell, — and that is the right of a prior owner to safeguard his property from depreciation because of the effects of a neighborhood sale."

EPISCOPAL CLERGYMAN HOSTILE TO NEGROES

Rev. Mr. Reese was much more emphatic and explicit.

"Negroes and whites must not mingle together," he said. "They must not be permitted to live side by side. They should not be permitted to go to school together. They might be permitted to enter motion picture houses and the like, but even there they must be set off to one side of the place.

"Negroes should be kept rigidly apart from whites because there is bound to be trouble; and when Negroes come where white people already reside, the whites are going to resist. Such a state of affairs cannot help racial relations."

DENY RACE HATE

We reminded them that such attitudes on the part of clergymen were bound to create race hate.

"Any attempt to claim that I and my associates are spreading race hate is a malicious lie," exclaimed Rev. Mr. Love. "It is purely and solely a question of rights. We have nothing against Negroes, but we cannot stand by and see property which represents the life savings of some of our oldest parishioners become almost valueless or go to ruin. I recognize that there is a conflict of rights here, but my interest is primarily in the question of preserving the unity of my parish."

To every suggestion that the Catholic Church should have as much interest in the Negro constituents of the parish as in the white, the reply was that the Negroes were for the most part not of the Catholic faith, but were superseding whites who did belong to the church.

FEB 20 1941

SOCIAL EQUALITY BUGABOO RAISED

But Rev. Mr. Reese was not in the least bit interested in the religious faith of the Negro constituents.

"FOR WHITES AND BLACKS TO LIVE NEXT DOOR TO EACH OTHER," HE REITERATED, "INVOLVED SOCIAL EQUALITY. THIS MEANS INTERMARRIAGE. THERE IS TOO MUCH OF THIS SORT OF THING ALREADY. NEGROES AND WHITES CANNOT AND MUST NOT MIX. A CALAMITY IS BOUND TO ENSUE."

We pointed out that already white organizations in the neighborhood, which formerly had protested against the advent of the Pyramid Club, were now asserting that the club was definitely an asset to the community. The clergymen were not inclined to dispute this assertion.

"Nevertheless," continued Rev. Mr. Reese—the Episcopalian, "whenever Negroes come into an area, hospitals have to close, markets have to move away, all worthwhile business enterprises have to shut down. The beginning of my own doom in this neighborhood has set in with the sale of the church at 19th and Poplar streets to Negroes."

Rev. Mr. Reese's attitude continued to develop in a personal manner. Freely he attacked the very integrity of Negro people, whom he characterized as a group of people who usually destroy but "who never build."

ARGUMENTS COUNTERED

We countered his highly emotional arguments with analyses of the economic exploitation of Negroes by white real estate promoters and other groups interested only in financial gain. We pointed out to him that Negroes rarely sought out white associates, but that it was almost impossible for Negroes to live their own lives even when they most earnestly attempted to, and that whites are constantly invading their domains.

As a final stroke we asked him, "How do you account for the lightened skin color of a majority of the Negro people — to the fact that Negro men have sought social equality with white women?"

FEB 20 1941

The Episcopal clergyman appeared to be much embarrassed by this pointed question. Haltingly he admitted that there were additional elements in the race problem to the ones he had harped upon. But he refused to speak the truth and admit that if the question of raping women must be raised, it is the white man who must be accused a thousand times for raping Negro women for every time the cry can be raised against a Negro.

POINTED QUESTION BRINGS ANSWER

"Then why do you sit there insisting that Negroes must not 'invade' white neighborhoods because they will try to mix with the whites and marry their women?" we asked.

The rector became very much agitated.

"I'll tell you why," he screamed. "I'll tell you why. It's because I am married to a southern woman, and she will never live next door to a Negro. That is why!"

And thus we discovered that the attempt of the Rev. Thomas J. Love, priest and leader of the Gesu parish, and his assistant, the Rev. James I. Maguire, in which a group of leading realtors, clergymen, educators, and other prominent white citizens have banded together to pool their resources to purchase all vacant properties, is in reality merely one of the evidences of Hitler Fascism in Philadelphia: the attempt to make excuses for excesses by the white group while the Negro group is browbeaten and callously exploited.

That the prime leaders of this movement should be ministers of the gospel, and especially of those religious faiths which most loudly decry the possibility of radicalism sweeping through the Negro ranks, is singularly ominous. Nothing could more closely parallel the rise of Hitler Fascism in Germany on the importance of this undertaking becomes more and more apparent. Besides the group of colored people who approached the Friends, two other groups are now interested in the site.... If we fail in our undertaking it is evident that some colored group will get the site immediately, and that there will be an enormous drop in property values all along our part of Girard Avenue. Faithfully yours,
TEN."

COMMITTEE OF
FEB 20 1941

LETTER SPEAKS FOR PRIESTS

The heart of their determination is contained in the last paragraph of a letter which they circulated to their adherents, a copy of which Rev. Mr. Love freely permitted us to take away. The letter referred to a property at 17th and Girard. It reads as follows:

"Fellow Members of the Girard Avenue Union—The die is cast....As time goes

But when he was questioned as to who had sought to purchase the property, Rev. Mr. Love, who is a member of the Committee of Ten had to confess that he had no knowledge as to who they were.

In other words, it is quite possible, and altogether likely tha

Experienced and responsible are the two special writers who went directly to the source to check on the rumors of a Catholic-Episcopalian-Girard college "holy war" to run Negroes out of some sections of North Philadelphia. Mr. Fauset is principal of the Douglass-Singerly School, an author of books, and for years a TRIBUNE columnist; Mr. Roberts is one of the successful realtors of the city, a supporter of "Youth City", and one generally interested in civic affairs.

Tribune
Philadelphia, Pa.

Episcopalian Joins Catholics, Girard College In Purge

FEB 20 1941

By LENERTE ROBERTS and ARTHUR HUFF FAUSET

The Rev. Thomas J. Love, Catholic priest, and head of Gesu parish, 17th and Stiles streets, is in complete agreement with Rev. James I. Maguire, his assistant, who has been waging a militant campaign to keep Negroes from purchasing property in the neighborhood of the parish.

In an interview which we had with him on Saturday morning, February 15, and to which he had called in the Rev. C. Herbert Reese, rector of St. Matthew's Episcopal Church, 18th street and Girard avenue, Rev. Mr. Love expressed himself unequivocally in favor of some measures to prevent Negroes from entering "established white areas."

"It is a matter of the conflict of rights", explained Rev. Mr. Love. "There is a right which is superior to the right of a Negro to purchase property, or of a white man to sell, — and that is the right of a prior owner to safeguard his property from depreciation because of the effects of a neighborhood sale."

EPISCOPAL CLERGYMAN HOSTILE TO NEGROES

Rev. Mr. Reese was much more emphatic and explicit.

"Negroes and whites must not mingle together," he said. "They must not be permitted to live side by side. They should not be permitted to go to school together. They might be permitted to enter motion picture houses and the like, but even there they must be set off to one side of the place.

"Negroes should be kept rigidly apart from whites because there is bound to be trouble; and when Negroes come where white people already reside, the whites are going to resist. Such a state of affairs cannot help racial relations."

DENY RACE HATE

We reminded them that such attitudes on the part of clergymen were bound to create race hate.

"Any attempt to claim that I and my associates are spreading race hate is a malicious lie," exclaimed Rev. Mr. Love. "It is purely and solely a question of rights. We have nothing against Negroes, but we cannot stand by and see property which represents the life savings of some of our oldest parishioners be-

Experienced and responsible are the two special writers who went directly to the source to check on the rumors of a Catholic-Episcopalian-Girard college "holy war" to run Negroes out of some sections of North Philadelphia. Mr. Fauset is principal of the Douglass-Singerly School, an author of books, and for years a TRIBUNE columnist; Mr. Roberts is one of the successful realtors of the city, a supporter of "Youth City", and one generally interested in civic affairs.

come almost valueless or go to ruin. I recognize that there is a conflict of rights here, but my interest is primarily in the question of preserving the unity of my parish."

To every suggestion that the Catholic Church should have as much interest in the Negro constituents of the parish as in the white, the reply was that the Negroes were for the most part not of the Catholic faith, but were superseding whites who did belong to the church.

FEB 20 1941

SOCIAL EQUALITY BUGABOO RAISED

But Rev. Mr. Reese was not in the least bit interested in the religious faith of the Negro constituents.

"FOR WHITES AND BLACKS TO LIVE NEXT DOOR TO EACH OTHER," HE REITERATED, "INVOLVED SOCIAL EQUALITY. THIS MEANS INTERMARRIAGE. THERE IS TOO MUCH OF THIS SORT OF THING ALREADY. NEGROES AND WHITES CANNOT AND MUST NOT MIX. A CALAMITY IS BOUND TO ENSUE."

We pointed out that already white organizations in the neighborhood, which formerly had protested against the advent of the Pyramid Club, were now asserting that the club was definitely an asset to the community. The clergymen were not inclined to dispute this assertion.

"Nevertheless," continued Rev. Mr. Reese—the Episcopalian, "whenever Negroes come into an area, hospitals have to close, markets have to move away, all worthwhile business enterprises have to shut down. The beginning of my own doom in this neighborhood has set in with the sale of the church at 19th and Poplar streets to Negroes."

ARGUMENTS COUNTERED

We countered his highly emotional arguments with analyses of the economic exploitation of Negroes by white real estate promoters and other groups interested only in financial gain. We pointed out to him that Negroes rarely sought out white associates, but that it was almost impossible for Negroes to live their own lives even when they most earnestly attempted to, and that whites are constantly invading their domains.

As a final stroke we asked him, "How do you account for the lightened skin color of a majority of the Negro people — to the fact that Negro men have sought social equality with white women?"

FEB 20 1941

The Episcopal clergyman appeared to be much embarrassed by this pointed question. Haltingly he admitted that there were additional elements in the race problem to the ones he had harped upon. But he refused to speak the truth and admit that if the question of raping women must be raised, it is the white man who must be accused a thousand times for raping Negro women for every time the cry can be raised against a Negro.

POINTED QUESTION BRINGS ANSWER

"Then why do you sit there insisting that Negroes must not 'invade' white neighborhoods because they will try to mix with the whites and marry their women?" we asked.

The rector became very much agitated.

"I'll tell you why," he screamed. "I'll tell you why. It's because I am married to a southern woman, and she will never live next door to a Negro. That is why!"

And thus we discovered that the attempt of the Rev. Thomas J. Love, priest and leader of the Gesu parish, and his assistant, the Rev. James I. Maguire, in which a group of leading realtors, clergymen, educators, and other prominent white citizens have banded together to pool their resources to purchase all vacant properties, is in reality merely one of the evidences of Hitler Fascism in Philadelphia: the attempt to make excuses for excesses by the white group while the Negro group is brow-beaten and callously exploited.

That the prime leaders of this movement should be ministers of the gospel, and especially of those religious faiths which most loudly decry the possibility of radicalism sweeping through the Negro ranks, is singularly ominous. Nothing could more closely parallel the rise of Hitler Fascism in Germany

These elements are frank to proclaim that they will stop at nothing to keep the Negro in his place. In the conversation with Rev. Mr. Love and Rev. Mr. Reese it became most clear that the Constitution of our government and the Bill of Rights are quite secondary to their determination to suppress the natnral and inevitable development of the Negro.

LETTER SPEAKS FOR PRIESTS

The heart of their determination is contained in the last paragraph of a letter which they circulated to their adherents, a copy of which Rev. Mr. Love freely permitted us to take away. The letter referred to a property at 17th and Girard. It reads as follows:

"Fellow Members of the Girard Avenue Union—The die is cast....As time goes on the importance of this undertaking becomes more and more apparent. Besides the group of colored people who approached the Friends, two other groups are now interested in the site....If we fail in our undertaking it is evident that some colored group will get the site immediately, and that there will be an enormous drop in property values all along our part of Girard Avenue. Faithfully yours, COMMITTEE OF TEN."

FEB 20 1941

But when he was questioned as to the colored groups which actually had sought to purchase the property, Rev. Mr. Love, who is a member of the Committee of Ten had to confess that he had no knowledge as to who they were.

In other words, it is quite possible, and altogether likely tha

this whole effort is nothing more than the rearing of a straw man in order to panic the residents in the vicinity of Gesu parish, Girard College, St. Matthew's Episcopal Church, and other neighbornood institutions. It is precisely the technique which Goebbels, Nazi propaganda minister, has employed so effectively in crushing Germany under the heei of brutal Nazism.

RAISE MONEY AGAINST NEGROES

FEB 20 1941

Among those who list themselves in the Committee of Ten to further this movement are Reverends Thomas J. Love and James I. Maguire of the Catholic Church, the Rev. C. Herbert Reese of the Episcopal diocese, and Dr. Merle M. Odgers, president of Girard College. Approximately 100 white Philadelphians are listed who have contributed or pledged sums as high as $2000 to further these ends.

Not the least ominous nor significant of these pledges is one through the Board of City Trusts by Girard College for $1000. Either the city and the Board of City Trusts are unaware of this commitment, or they are consciously guilty of collaborating in a plan which has all the earmarks of one of the most anti-democratic movements attempted in our country at the present time.

Tribune
Philadelphia, Pa.

UNDER THE MICROSCOPE

By E. WASHINGTON RHODES

GESU PRIEST ADVOCATES SEGREGATION

FEB 20 1941

THE CATHOLIC CHURCH is very definitely trying to build goodwill among colored people. It is unfortunate, therefore, that Rev. Thomas J. Love, head of the Gesu parish, should tear down this growing spirit of goodwill in an endeavor to protect what he calls "property rights" in and around his parish. Let us assume that property values in colored neighborhoods decrease. It that a valid reason for barring colored citizens from living? If property values drop, it is because of the economic position of colored citizens. Who are responsible? While colored citizens are not blameless, there are other factors at work which squeeze them down below their fellow Americans.

RHODES

The denial of the right to work is largely responsible. It is easy for the dominant group to proclaim that colored citizens are lazy and shiftless. But are they? Perhaps those who take that position would like for colored people to riot and raise hell generally when they are denied an opportunity to work. Do they want them to smash windows, throw bombs and attack workers going to and from work? Do they reason that because colored people do not do these things they are spineless and don't want anything? Simply because colored ored citizens attempt to secure justice within the law must not be interpreted to mean that they lack manhood.

FEB 20 1941

Of course there are people who respect nothing except force. Unless force, violent and powerful, is applied these people refuse to relent. The dominant races of the world have seized power and control of the world by force. After they take what they want, they resent other people who desire to share in the loot. They call these people parasites. "They simply want to use what we have built for ourselves and our children," say the dominant group. "They want to destroy our property values." "They desire to come in after the work has been done", say the rulers of the world. These rulers of the fleshpots lose sight of one essential fact —much of what they possess they took by exploiting the very people they condemn.

One Father McGuire can do more to destroy goodwill between the races than hundreds of devout Catholics can create. Because of this fact, the Catholic Church should crack down on the Rev. Loves who think more of property values than they do about the ascendency of the Christian religion.

FEB 20 1941

No one living today can tell what will be fifty years from now. In fact, the world is changing with lightning-like rapidity. What is up today may be down tomorrow. The proud British who a few years ago were calling Americans greedy, money-changers are today beseeching America to help them in their hour of distress.

Colored people are today the footstool and doormat of the powerful nations of the world. Who knows what they will be tomorrow? The masters of the slave empire thought 80 years ago that the system would endure forever. They were wrong. It is unwise as well as un-Christian to persecute one's brother. History proves that. The only thing in the world that is certain is change. And nobody knows what the changes will bring.

Birmingham, Ala., Age-Herald

April 17, 1941

CATHOLICS WILL STAGE MEETING

Committee Of South Will Begin Convention Here Sunday

The Catholic Committee of the South will meet in Birmingham Sunday, through Tuesday, to unify and coordinate Catholic endeavor in the South and to discuss problems of the South and their solutions.

Leaders both in the clergy and laity will discuss these problems during the convention. Headquarters will be at the Thomas Jefferson Hotel.

Two sessions will be devoted to "Analyzing Our Common Problems." At these gatherings the fields of operations of the Catholic Committee of the South will be discussed. They are youth and education, labor and industry, the Negro and rural life.

Paul D. Williams, Richmond, Va., executive secretary, has been in charge of arrangements, and recently met with Mrs. W. I. Grubb, local chairman; Dr. A. L. Stabler, vice president, and the Rev. D. J. Kelley, editor of The Catholic Week, to discuss plans.

The convention will open with a solemn pontificial high mass in St. Paul's Church, celebrated by the Most Rev. T. J. Toolen, bishop of Mobile. The Most Rev. Gerald O'Hara, bishop of Savannah-Atlanta diocese, episcopal chairman of the committee, will preach the sermon.

Frank Sheed To Speak

Among the speakers at the convention will be Frank J. Sheed, celebrated Catholic apologist and noted British publisher and author, who will address the luncheon meeting Monday; the Most Rev. Vincent Ryan, bishop of Bismarck, N. D.; the Rev. John F. Cronin, S.S., Ph.D., professor of economics, St. Mary's Seminary, Baltimore, Md.; the Rev. John D. Hayes, social action department, National Catholic Conference, Washington, D. C.; the Rev. John Monaghan, Ph.D., Staten Island, N. Y., founder of the Association of Catholic Trade Unionists.

The Rev. J. P. Boland, chairman, Labor Relations Board for the state of New York; Dr. O. E. Baker, division of farm population and rural welfare, U. S. Department of Agriculture, Washington, D. C.

The Rt. Rev. Msgr. Luigi G. Ligutti, executive secretary of the National Catholic Rural Life Conference; Mrs. A. S. Lucas, Birmingham, national cochairman of youth, N. C. W. C.; the Rev. Robert J. Slavin, O.P., Ph.D., professor of philosophy, Catholic University of America.

Stephen Mitchell, of Atlanta, brother of Margaret Mitchell, author of "Gone With the Wind;" Charles H. Logan, director of National Labor Relations Board, New Orleans; the Rev. Frank Giri, Birmingham, and W. L. Caldwell, Birmingham, president of Associated Industries of Alabama.

Three Meetings Slated

Three meetings will take place in connection with the convention, the first to be Saturday, when the diocesan superintendents of schools of the South will meet for their annual conference. The Rev. Francis J. Byrnes, S. T. D. superintendent of schools, Richmond, Va., will preside.

A conference on the Negro Apostolate will be held on April 23, the Rev. Vincent D. Warren, of Mobile, presiding, and a regional meeting of the National Catholic Rural Life Conference, with the Rev. Arthur Terminiello, of Mobile, presiding.

Included in the broadcasts by the three local stations will be the Sunday mass, over WBRC; the nationwide broadcast of the "Church of the Air," over WAPI, also on Sunday, and Bishop Vincent Ryan, Dr. O. E. Baker, and Harwood Hull, radio director, Alabama Extension Service, will be heard over WSGN at noon Tuesday.

Another statewide hookup will carry the program, "Dr. Carver, An Appreciation," Tuesday afternoon. The program will feature an address by the Rev. Vincent D. Warren, presentation of the testimonial by Bishop Toolen, and the response by Carver from his home in Tuskegee.

12-1941

CATHOLIC

News
Birmingham, Ala.

Negroes Ordained As Catholic Priests

BAY ST. LOUIS, Miss.—(AP)—Four young Negro men, ending 14 years of study Monday with vows of chastity, poverty and obedience as part of their ordination into the priesthood, became part of the slowly-growing band of pioneer Catholic missionaries to their own race.

JAN 6 1941

Anointed, after lying prostrate before the chapel altar to show their humility in the sight of God, they will go forth to instruct other Negroes on the Gold Coast of Africa or in some dilapidated hamlet of the Deep South.

They came to St. Augustine's Seminary here, the only Catholic Seminary for Negroes in the United States, while almost children.

Studying Latin and Greek under the White Fathers of the Divine Word, a missionary society founded in Holland in 1875, they finished their four-year high school course and two of college.

Then for a year they studied philosophy in the white seminary at Techny, Ill., and returned to Bay St. Louis for three more years of philosophy, four of theology and their ordination under Bishop Richard O. Gerow, of Natchez, Miss.

Since the school was established here in 1923, only 11 other Negroes have been ordained, the first of them in 1936 after pursuing the same study courses.

"We have only 45 students here," said Father Robert Schuler, one of the 17 seminary teachers. "But that student body, drawn from all over the United States, is large enough. There are only 200,000 Negro Catholics in America."

Bystander
Des Moines, Iowa

FIRST NEGRO PRIEST

JAN 30 1941

New Orleans, La., (ANP)—Sunday Jan. 12, was a red letter day for Mississippi and especially for the Gulf Coast town of Bay St. Louis. On that day Father Maxine Williams, S.V.D., the first Negro Mississippian ever to be ordained to the Catholic priesthood, celebrated his first solemn high mass at the Church of St. Rose de Lima in Bay St. Louis, Miss., where he was born.

Pittsburgh Courier
Pittsburgh, Pa.

Catholic Gives Thoughts On The Negro Situation

JAN 11 1941

By REV. EDWARD J. CURRAN, LL.D.
Of Willow Grove, Pa.

Despite the proud boasts of many Americans, that this country is a democratic country, I maintain that, in my opinion, this country, practically at least if not theoretically, never was, is not now and, unless things change greatly, never will be a thoroughly democratic country.

My reasons for making the foregoing assertion are the following:

1. In this country the so-called "Jim Crow law" has flourished and still flourishes.

2. In this country, lynching has prevailed and still prevails.

3. In this country, slavery has existed and still exists.

4. In this country, men have been, and still are, ostracized, politically and socially, on account of their race, color or creed.

Black Dispatch
Oklahoma City, Okla.

Mississippi Has First Negro Priest

FEB 1 1941

NEW ORLEANS, La.—(ANP) Sunday, January 12, was a red letter day for Mississippi and especially for the Gulf Coast town of Bay St. Louis. On that day Father Maxine Williams, S. V. D., the first Negro Mississippian ever to be ordained to the Catholic priesthood, celebrated his first solemn high mass at the Church of St. Rose de Lima in Bay St. Louis, Miss., where he was born.

Assisting Father Williams during the mass were the pastor of St. Rose, Father Joseph Holken, S. V. D., as assistant priest; Father Leander Martin, S. V. D., as deacon; Father George Wilson, S. V. D., as subdeacon, and Father Richard Winters, S. V. D. as master of ceremonies. The last three

Birmingham, Ala. News
January 6, 1941

Negroes Ordained As Catholic Priests

BAY ST. LOUIS, Miss.—(AP)—Four young Negro men, ending 14 years of study Monday with vows of chastity, poverty and obedience as part of their ordination into the priesthood, became part of the slowly-growing band of pioneer Catholic missionaries to their own race.

Anointed, after lying prostrate before the chapel altar to show their humility in the sight of God, they will go forth to instruct other Negroes on the Gold Coast of Africa or in some dilapidated hamlet of the Deep South.

They came to St. Augustine's Seminary here, the only Catholic Seminary for Negroes in the United States, while almost children.

Studying Latin and Greek under the White Fathers of the Divine Word, a missionary society founded in Holland in 1875, they finished their four-year high school course and two of college.

Then for a year they studied philosophy in the white seminary at Techny, Ill., and returned to Bay St. Louis for three more years of philosophy, four of theology and their ordination under Bishop Richard O. Gerow, of Natchez, Miss.

Since the school was established here in 1923, only 11 other Negroes have been ordained, the first of them in 1936 after pursuing the same study courses.

"We have only 45 students here," said Father Robert Schuler, one of the 17 seminary teachers. "But that student body, drawn from all over the United States, is large enough. There are only 200,000 Negro Catholics in America."

Mississippi Catholics Has First Negro Priest

FEB 1 1941

NEW ORLEANS, La., Jan. 30 (ANP)—Sunday, Jan. 12, was a red letter day for Mississippi and especially for the Gulf Coast town of Bay St. Louis. On that day Father Maxine Williams, S.V.D., the first Negro Mississippian ever to be ordained to the Catholic priesthood, celebrated his first solemn high mass at the Church of St. Rose de Lima in Bay St. Louis, Miss., where he was born.

Assisting Father Williams during the mass were the pastor of St. Rose, Father Joseph Holken, S.V.D., as assistant priest; Father Leander Martin, S.V.D., as deacon; Father George Wilson, S.V.D., at subdeacon, and Father Richard Winters, S.V.D., as master of ceremonies. The last three named priests are classmates of Father Williams.

Father Clarence Howard, S.V.D., editor of the St. Augustine's Messenger, preached the sermon, in which he declared: "Sometimes people who do not understand may wonder why Catholics hold the priesthood in higher esteem and honor than they do the secular professions—the calling of a doctor, of a lawyer, a nurse, a teacher and so on—while good in themselves, are nevertheless man-made and man-chosen, while the priesthood is God-made and God-given. 'You have not chosen Me,' said Christ to His apostles, the first priests of the Catholic church, 'But I have chosen you; and should go and bring forth fruit; and your fruit should remain.'"

Present also at the mass were the Very Rev. John Gasper, S. V. D., Rector of St. Augustine's Seminary, and Rev. John Kist, S.V.D., treasurer of the seminary. The music was furnished by St. Augustine's Seminary Choir, under the direction of Father Hurbert Posjena, S.V.D. After the Mass, Father Williams gave his blessing to all individually.

Negro Labor News
Houston, Texas

NEGRO PRIEST IN FIRST HIGH MASS AT BAY ST. LOUIS

FEB 1 1941

NEW ORLEANS, La. —(ANP)— Sunday, January 12, was a red letter day for Mississippi and especially for the Gulf Coast town of Bay St. Louis. On that day Father Maxine Williams, S. V. D., the first Negro Mississippian ever to be ordained to the Catholic priesthood, celebrated his first solemn high mass at the Church of St. Rose de Lima in Bay St. Louis, Miss., where he was born.

Assisting Father Williams during the mass were the pastor of St. Rose, Father Joseph Holken, S. V. D., as assistant priest; Father Leander Martin, S. V. D., as deacon; Father George Wilson, S. V. D., as subdeacon, and Father Richard Winters, S. V. D., as master of ceremonies. The last three named priests are classmates of Father Williams.

Father Clarence Howard, S. V. D., editor of the St. Augustine's Messenger, preached the sermon, in which he declared: "Sometimes people who do not understand may wonder why Catholics hold the priesthood in higher esteem and honor than they do the secular profession—the calling of a doctor, of a lawyer, a nurse, a teacher and so on—while good in themselves, are nevertheless man-made and man-chosen, while the priesthood is God-made and God-given. 'You have not chosen Me,' said Christ to His apostles, the first priests of the Catholic church, 'but I have chosen you, and should go and bring forth fruit, and your fruit should remain.'"

Present also at the mass were the Very Rev. John Gasper, S. V. D., treasurer of the seminary. The music was furnished by St. Augustine's Seminary choir, under the direction of Father Hubert Posjena, S. V. D. After the Mass, Father Williams gave his blessing to all individually.

Mississippi Catholics Has First Negro Priest

FEB 1 1941

NEW ORLEANS, Jan. 30 (ANP)—Sunday, Jan. 12 was a red letter day for Mississippi and especially for the Gulf Coast town of Bay St. Louis. On that day Father Maxine Williams, S.V.D., the first Negro Mississippian ever to be ordained to the Catholic priesthood, celebrated his first solemn high mass at the Church of St. Rose de Lima in Bay St. Louis, Miss., where he was born.

Courier

Assisting Father Williams during the mass were the pastor of St. Rose, Father Joseph Holken, S. V.D., as assistant priest; Father Leander Martin, S.V.D., as deacon; Father George Wilson, S.V. D., at subdeacon, and Father Richard Winters, S.V.D., as master of ceremonies. The last three named priests are classmates of Father Williams.

Courier

Father Clarence Howard, S.V. D., editor of the St. Augustine's Messenger, preached the sermon, in which he declared: 'Sometimes people who do not understand may wonder why Catholics hold the priesthood in higher esteem and honor than they do the secular professions—the calling of a doctor, of a lawyer, a nurse, a teacher and so on—while good in themselves, are nevertheless man-made and man-chosen, while the priesthood is God-made and God-given. 'You have not chosen Me,' said Christ to His apostles, the first priests of the Catholic church, 'But I have chosen you; and should go and bring forth fruit; and your fruit should remain.'"

Pittsburgh Pa

Present also at the mass were the Very Rev. John Gasper, S. V. D., Rector of St. Augustine's Seminary, and Rev. John Kist, S.V.D., treasurer of the seminary. The music was furnished by St. Augustine's Seminary Choir, under the direction of Father Hurbert Posjena, S.V.D. After the Mass, Father Williams gave his blessing to all individually.

Kansas City Call
Kansas City, Mo.

MISSISSIPPI HAS FIRST ORDAINED NEGRO PRIEST

JAN 31 1941 JAN 31 1941

NEW ORLEANS, La.—(ANP)—Sunday, January 12, was a red letter day for Mississippi and especially for the Gulf Coast town of Bay St. Louis. On that day Father Maxine Williams, S. V. D., the first Negro Mississippian ever to be ordained to the Catholic priesthood, celebrated his first solemn high mass at the Church of St. Rose de Lima in Bay St. Louis, Miss., where he was born.

Assisting Father Williams during the mass were the pastor of St. Rose, Father Joseph Holken, S.V. D., as assistant priest; Father Leander Martin, S.V.D., as deacon; Father George Wilson, S.V.D., as subdeacon, and Father Richard Winters, S.V.D., as master of ceremonies. The last three named priests are classmates of Father Williams.

Father Clarence Howard, S.V.D., editor of the St. Augustine's Messenger, preached the sermon, in which he declared: "Sometimes people who do not understand may wonder why Catholics hold the priesthood in higher esteem and honor than they do the secular professions—the calling of a doctor, of a lawyer, a nurse, a teacher and so on—while good in themselves, are, nevertheless, man-made and man-chosen, while the priesthood is God-made and God-given. 'You have not chosen Me,' said Christ to His apostles, the first priests of the Catholic church, 'But I have chosen you, and should go and bring forth fruit; and your fruit should remain.'"

Present also at the mass were the Very Rev. John Gasper, S. V. D., Rector of St. Augustine's seminary, and Rev. John Kist, S.V.D., treasurer of the seminary.

The music was furnished by St. Augustine's Seminary choir, under the direction of Father Hurbert Posjena, S.V.D.

After the mass, Father Williams gave his blessing to all individually.

Amsterdam News
New York, N. Y.

Southern Priest Holds 1st Mass

FEB 15 1941

NEW ORLEANS, La.—Sunday, January 12, was a red letter day for Mississippi and especially for the Gulf Coast town of Bay St. Louis. On that day Father Maxine Williams, S.V.D., the first Negro Mississippian ever to be ordained to the Catholic priesthood, de Lima in Bay St. Louis, where he was born.

Assisting Father Williams during the mass were the pastor of St. Rose, Father Joseph Holken, S.V.D., as assistant priest; Father Leander Martin, S.V.D., as deacon; Father George Wilson, S.V.D., as subdeacon, and Father Richard Winters, S.V.D., as master of ceremonies.

Father Clarence Howard, S. V. D., editor of the "St. Augustine's Messenger", preached the sermon, in which he declared: "Sometimes people who do not understand may wonder why Catholics hold the priesthood in higher esteem and honor than they do the secular professions—the calling of a doctor, of a lawyer, a nurse, a teacher and so on—while good in themselves, are nevertheless man-made and man-chosen, while the priesthood is God-made and God-given. 'You have not chosen Me' said Christ to His apostles, the first priests of the Catholic church. 'But I have chosen you; and should go and bring forth fruit; and your fruit should remain.'"

Present also at the mass were the Very Rev. John Gasper, S.V.D., Rector of St. Augustine's seminary, and Rev. John Kist, S.V.D., treasurer of the seminary.

Negro Labor News
Houston, Texas

Four Negroes To Be Elevated To Priesthood

BAY ST. LOUIS, Miss. —(ANP)— Four colored seminarians of the St. Augustine seminary here will be elevated to the priesthood January 6. After the completion of their studies in June they will be appointed to posts in the Southern province of the Society of the Divine Work set up last sumer. They are the Rev. Leander Martin, Grand Corteau, La.; the Rev. George Wilson, New York City; the Rev. Maxine Williams, Bay St. Louis, and the Rev. Richard Winters. Pleasantville, N. J.

JAN 4 1941

12-1941
Chicago Defender
Chicago, Illinois

What The People Say

(The Chicago Defender does not vouch for the authenticity or truthfullness of letters printed in this column, nor do letters contained herein express opinions or views of the Defender. All letters must be signed with name and address of writer. Confine them to 300 words.)

THE CATHOLIC CHURCH

Dear Editor:

The Catholic Church in America, which has a membership of 18 or 20 million, has always been afraid of the Negro question and has taken a very funny stand wherever Negroes are involved. For instance, they have never admitted Negroes in any large numbers, to their colleges and universities. As a matter of fact, they have never admitted them in large cities like Philadelphia and New York, into their high schools. Yet, they have been preaching Christianity and Equity and Justice and all the rest. One wonders if the Catholic church, especially the Bishops, Cardinals and preachers in the United States, think Negroes are asinine fools. Well, they act like it.

For several months in Philadelphia, Negroes have been fighting against what at first was simply a statement, but now has become a self-evident fact, that the Catholic church is trying to keep Negroes from living on certain parts of Girard avenue. The Philadelphia Tribune has tried to get a statement from Father Maguire, who came out against Negroes living on Girard avenue, because, as he said, it was not for the best interests of all the people concerned.

A number of persons have tried to get a statement from Cardinal Dougherty, but he has refused to give Negroes an audience, or to make a statement. Father Maguire says that he lived in the West Indies and had a number of friends there and still has a number in the United States, and that his statement was for the best interests of Negroes. One wonders how he can kid himself into believing that Negroes think that he is anything but a hypocrite, when he takes such a stand as that. Especially do Negroes feel now that Father Maguire is a hypocrite, for he talks very glibly about democracy. Of course he doesn't want democracy for Negroes.

Father Wm. J. Walsh, who has a church that all of its membership or nearly all is of Negro origin, has refused to say anything about Father Maguire, and yet he wants Negroes to feel that he, too, loves them. This is a funny world, and Christianity and Democracy are on trial. The Negro is the acid test for both and up to now Democracy has been a miserable failure and Christianity the most dismal failure that history has ever recorded. There are some fine priests in the United States, some of them courageous, but 98 per cent of all the Christians in the United States are hypocrites and Democracy is a joke. I don't believe in either, for since I am the acid test for both and they both tell lies when they have to deal with me, I have contempt for both. The white church has never stood straight on the Negro question and it has taken the Bible to prove that its position was right. Democracy has never stood straight on the Negro question and it apologizes for its stand, and tries to make the Negro believe that he is free because he has a few privileges. The difference in the way the Catholic church and Democracy treats Negroes and the difference in which Hitler is supposed to treat Jews and will treat Negroes if and when he comes to America, is only a hair's breadth. In fact, I have more respect for Hitler than I have for President Roosevelt who apologizes for not treating me right, and more than I have for most of the Catholic priests, Cardinals and Bishops, who deliberately and wantonly lie when they do not treat me right.

Now is the time for the Negro to fight the Government and every other agency that talks glibly about Christianity and Democracy, for if he fails to get it this time, he is finished. He'll never get the opportunity again. He need not kid himself into believing that when all of these people are through fighting, they are going to love him any better, for the churches and other institutions will be lined up against him just as they always have been, for that is the order of the day in America whether we believe it or not. Personally, I don't let any white person tell me he loves me, because I don't want his love in the first place, and in the second place I know he doesn't love anybody, and doesn't respect anybody who hasn't power enough to make him respect him.

L. F. COLES,
New York City

Elizabeth City, N. C., Advance
August 23, 1941

Catholics To Open Colored Church

The Rev. Normand Lambert, S.S.E. to Offer First Mass

The new Catholic Church for Negroes on Shepard street will open Sunday morning at 9:30 o'clock with the Holy Sacrifice of the Mass and sermon, the Rev. William J. Lepage, S.S.E., the pastor, announced today.

Services which have been held for some time now in the old Small home will hereafter be held in the new church, which will be known as St. Catherine's. Father Lepage further said that the solemn dedication of the church would be held at a later date.

The Mass will be offered by the Rev. Normand Lambert, S.S.E., who is expected to arrive in Elizabeth City this week from Randolph, Vermont. The sermon will be preached by Father Lepage, whose text will be This is My Body; this is My Blood. St. Catherine's choir will sing both English and Latin hymns.

The Rev. Francis M. Casey, S.S.E., of Selma, Ala., Superior of the Fathers of St. Edmund's Southern Missions and the Rev. Maurice J. Bouffard, S.S.E., pastor of the Mon Luis Missions in Alabama, who have been here helping in the final work of equipping the new chapel, will attend the opening service.

Asked what was to be done with the old Small residence, Father Casey said that for the present, only the repairs absolutely necessary to preserve it, would be made. It may be used, Father Casey said, for any purpose that Father Lepage sees fit, but at present, it is impossible to make a statement as to what permanent use the large house will be put to.

The Fathers of St. Edmund are a religious community, whose mother house and major seminary are located in Randolph, Vermont. In that state, the Fathers also conduct St. Michael's College at Winooski Park, St. Edmund's High School at Swanton and St. Joseph's Novitiate at Putney. The Fathers also have houses in England and France.

Father Casey said he hoped the Elizabeth City Mission would grow as rapidly and be as beneficial as have the ten Alabama Missions in his care. He also said that the Rev. John J. Walsh, S.S.E., who was located in Elizabeth City for the past year, has been transferred to Anniston, Ala. He will be replaced by Father Lambert.

Chicago Bee
Chicago, Illinois

Five Colored Nuns Assigned To Saint Mary

OCT 12 1941

Through the graciousness of his Excellency, Archbishop Stritch, Chicago has just received the first colored nuns to be permanently established here. Five members of the Oblate Sisters of Providence have taken charge of the school in the new Roman Catholic parish of Holy Name of Mary in Morgan Park.

Founded 112 Years Ago

The Oblate Sisters of Providence was founded 112 years ago in 1829 in Baltimore by Mother Mary Lange, O.S.P., under the guidance of a Sulpician priest, M. Joubert. The Sisters had already established a school and orphanage in Baltimore many years before the end of slavery.

There are 204 professed Sisters working for God and the church in schools, academies, and children's homes in 8 cities in the United States and in Camaguey, Cardenas and Havana, Cuba. Several of the Sisters are from Chicago. The Superior General, Mother M. Therese Shockley, is a former Chicagoan as are Sr. Mary of the Visitation Falls. Srs. Verona and Louise Harrison, Sr. Clement Marie Smith and Sr. Charles Jackson.

OCT 12 1941

A testimonial benefit is to be given the five residents on Sunday, October 12, from 2 to 6 p.m. at the Shoop school, 112th and Laflin streets, where the general public will be welcome to meet them. These five are: Mother Claude, Sister Providencia, Sr. Juliana, Sr. Clotilde and Sr. Anthony. Father John Ryan is the pastor.

Daily World
Atlanta, Georgia

Work Is Praised

DEC 15 1941

THE REV. J. A. EDDEN, pastor of Brunswick's Street Athanasius Catholic Church, who since assuming duties there on March 29, this year, has done a remarkable work. A full page article, praising his activities, appears in this month's issue of the Catholic monthly, "The Church in Georgia."

The Daily Worker
New York, N. Y.

Negro Catholics Back Aid to Hitler's Foes

(Special to the Daily Worker)

ROXBURY, Mass., Sept. 14.—The General Synod of the African Orthodox Church, only Negro Catholic Church in America governed by Negroes, yesterday expressed its complete support of the foreign policy of President Roosevelt in extending aid to Great Britain, Soviet Russia, and China, and all nations resisting the Axis powers. The Synod met at St. Michaels and All Saints African Orthodox Church.

SEP 15 1941

The resolution noted the setting aside of last Sunday by His Grace, the Archbishop of Canterbury, as a day of prayer in all England "for the success of the Russian people who are defending their homes and lives against Nazi aggression."

The Synod's resolution pointed to the religious freedom in the Soviet Union as contrasted to the persecution of minority peoples in Nazi Germany.

The resolution said:

"Whereas, His Holiness the Patriarch Sergei of the Russian Orthodox Church has blessed the arms of the Red Army, in recognition of the religious liberty granted by the Constitution of the Union of Soviet Socialists Republics;

SEP 15 1941

"Whereas, Nazi Germany stands indicted before the world by reason of its preachments against the Negro people as well as against the Jewish people;

"Therefore, be it resolved that the 1941 General Synod of the African Orthodox Church, endorse the recommendations of His Grace the Archbishop of Canterbury and His Holiness the Patriarch Sergei, and earnestly advises His Excellency the President of the United States and His Excellency the Prime Minister and First Lord of the Treasury of Great Britain to continue their policy of extending aid to Great Britain, Ethiopia, Russia, China, and all nations resisting Fascist aggression, with the help of Almighty God;

"And be it further resolved, that copies of this resolution be sent to Their Excellencies His Britannic Majesty's Ambassador to the United States, the Ambassador of the U.S.S.R., and the Ambassador of the Chinese Republic."

SEP 1 1941

Officers of the 1941 Synod have been Most Rev. R. A. Valentine of Chicago, primate of the church, who was president; Rt. Rev. F. A. Toote of New York, vice-president; Very Rev. Dean J. B. Thorne, secretary; Hon. George Michael, treasurer; Very Rev. Msgr C. O. Sheppard, chancellor, and Ven. Archdeacon Horace Herod, registrar.

Chicago Defender
Chicago, Illinois

CITES 93,002 CONVERTS OVER PAST 10 YEARS

SEP 29 1941

Rev. John Gillard Reveals Findings In Book On Colored Catholics

WASHINGTON. — Negro Catholics in the United States have increased 93,002 within the last 10 years, bringing the total number in the nation to 296,988, according to a survey made by Rev. John T. Gillard, S.S.J., whose 300-page book, "Colored Catholics in the United States," has just been released by the Josephite press.

The book covers every phase of Catholic activity among the nation's colored inhabitants and the compilation of statistics from all available source is said to have taken two years.

The problem of leakage through migration comes in for its share of attention and Father Gillard's figures show that since the last survey there was a drainage of 24,414 Catholic Negroes from southern missions.

SEP 29 1941

"The astounding conclusion," writes the priest, "is that nearly 50 per cent of the gains made through baptisms and converts on the colored missions of the South are drained off somewhere."

Challenging the generally accepted contention that there were some 200,000 Catholic Negroes at the close of the Civil War and that tremendous losses incurred thereafter explain the subsequent slow growth, Father Gillard produces evidence to indicate that 100,000 would be a generous estimate for the total number of colored Catholics at that time.

Race Relations Discussed

The book supplies statistical data to show the number and distribution of missions for Negroes, the number and distribution of members of the Race attending their own churches, schools, social welfare agencies, etc. Race relations are also discussed at length.

Father Gillard, whose lectures on race relations have carried him to nearly every state in the Union, is editor of the "Colored Harvest," official publication of the Josephite Fathers.

SEP 29 1941

He is also chaplain of the Oblate Sisters of Providence, the first religious community of colored nuns in the United States, and director of the St. Francis Academy and high school for colored, which is conducted by those nuns in Baltimore, Md.

Pittsburgh Courier
Pittsburgh, Pa.

CHURCH OF GOD CLOSES MEET IN ALABAMA

DOTHAN, Ala., Oct. 16 — The Church of God In Christ held its annual convocation last week. The meeting was a success in every respect. Opening services were conducted by Elder Shed Smith, District Superintendent, with a sermon by Elder L. L. Ward.

An inspiring message came from Bishop A. F. Williams of Cleveland, Ohio. Friday, Women's Day under the supervision of A. L. Mainor. Visitors were: Mrs. Vivian Carmichael and Miss Annie M. Donis, Atlanta, Ga.; Mrs. Creesy McKissick, Kansas City, Mo.; Brother Paul Williams and family of Cleveland, Ohio.

Chicago Defender
Chicago, Illinois

Church Of God In Christ

DEC 13 1941

Convocation Is Opened

MEMPHIS.—(ANP)—More than 1,000 delegates registered here last Tuesday, opening day of the thirty-fourth annual convocation of of the Churches of God in Christ.

The denomination was organized in 1895 in Memphis by Senior Bishop C. H. Mason, with only a few members assembling. The membership has grown to nearly 400,000 with churches in every part of the U. S. A., Canada, Africa, India, Haiti and other parts of the world.

Considerable property is owned including three church schools and the Saints Industrial and Literary school at Lexington, Miss.

The convocation calls together all "saints" as one for a mammoth soul saving festival where they meet, sing, pray and concentrate on saving souls of others.

The first holy convocation was held in 1907 in December and lasted for 21 days at the birthplace of the Holiness church, sometimes referred to as the "Mother Church." It has bee nobserved every year thereafter at the National Holiness temple, convening each year in November till mid-December.

The first three days of the 20 day meeting were observed by fasting and praying with prayer being offered for all saints and oppressed nations engaged in war.

The national chorus of more than 300 voices organized by Elder L. C. Patrick, of Jackson, Mich., assistant general superintendent of the Sunday school, rendered the musical selections of spirituals under the direction of Elder C. T. James of Los Angeles.

DEC 13 1941

The most spectacular services are held in the wee hours of the morning, when the pastors are holding services in healing the sick and lame, and calling for sinners of both races to come and receive blessings.

The services are broadcast nightly over local radio stations during the convocation with various elders, overseers, state mothers, and bishops alternating in taking active part in the ceremonies. Thousands of meals are served free to the delegates daily and the population of Memphis is inflated more than 10,000.

DEC 13 1941

Shortage of material needed for the national defense program and the various defense projects has to some degree delayed the construction of the Saints New tabernacle. The workers have been very busy under the guidance of Elder U. E. Miller in preparing the dining room and additional sleeping quarters.

Kansas City Call
Kansas City, Mo.

End 34th Annual Session Of the Churches of God in Christ in Memphis, Tenn.

Bishop C. H. Mason Presides Over Three-Week Session With 12,000 Delegates Attending

DEC 26 1941

MEMPHIS, Tenn. — The 34th Annual National Convention of the Churches of God in Christ, closed Here Sunday after a successful 20-day session of fasting and praying. The three weeks session was presided over by Senior Bishop C. H. Mason, founder of the Church whose keynote sermon set the pace for the Annual Confab.

The 12,000 or more delegates attending the meet acclaimed it as the most interesting Convention yet held.

The most spectacular services of the Convention were held in the wee hours of the morning when the Elders of the outer Districts held their services purposely for healing the sick and lame, and called for sinners of both races to come and receive the blessings in store for them.

of his crutchers.

Convention was that it never closed. Throughout the twenty days worships held night and day continuously. At times there were three meetings held one at Ellis Auditorum, The New Tabernacle and at the National Holiness Temple where standing room was a premium at each place.

DEC 26 1941

Sings At Meeting

Elder Utah Smith, of Hartford, Conn., one of the main characters of the Service was the public's favor, and most of the spectators came especially to hear him sing and play "Two Wings" accompaning himself on the guitar.

The Holy Convocation got its first taste of the perils of war, prior to the Declaration of War on Japan by the U. S. A., through Dr. Philips, a Missionary to China, who showed a hour long film of the Japs invasion of China and lectured to the Saints of the suffering of China, after the lecture. Bishop C. H. Mason, called for an offering to assist in the Missionary work of the "Far East" and to combat the Japs invasion.

Special transportation facilities were accorded delegates by the Memphis Street Railway under the guidance of Bishop A. B. McEwens, special buses were used to convey the Thousands of delgaetes to and from the Holliness Temple to Ellis Auditorum.

Bishop R. F. Williams of Cleveland, Ohio, was the Host Bsihop of the Convention presides over the Central District No. 3, embracing the states of Ohio, Michigan, Tennessee, Mississippi, Louisiana Alabama, Georgia, and Florida.

Staff DEC 26 1941

The staff of Bishops and thier Dioceses are as follows: The Rt. Rev. C. H. Mason, Memphis, Tennessee of the Church s ithe Senior Bishop and does not preside over a Diocese. Bishop E. M. Page, Dallas, Texas, presides over the South Western District No. 1, embracing the states of Missouri, Kansas, Oklahoma, Texas, Colorado, N w Mexico, Arizona, California, Oregon and Washington. Bishop O. T. Jones, Philadelphia, Pa., presides over the Eastern District No. 2 embracing the New England States, Eastern New York, Western New York, New Jersey, Pennsylvania Delaware, Maryland, District of Columbia, Virginia, North Carolina and South Carolina.

Bishop W. M. Roberts, Chicago, Illnois, presires over the North Western District No. 4, embracing the states of Illnois, India, Wisconsin, Kentucky, Arkansas, Iowa, Minnestoa and Nebraska. Bishop E. R. Driver, Los Angeles, Californ, ia, elected to the Bishopric during the Convention of 1940, has not been assigned a Diocese.

National Executive Officers of the Church of God in Christ elected are: Elder U. E. Miller, General Secretary, and Supt., of Building Construction, Detroit, Mich., Eld. W. G. Shipman, Secretary, Detroit, Mich., Eld. A. M. Cohen, Treasurer, Miami, Fla., Eld. F. C. Christmas, Gen. Supt. of Sunday School, Memphis, Tenn., Eld. L. C. Patrick Ass't. General Supt. of Sunday School, Mrs. Lizzie Robinson, Gen. Supervisor of Women, Omaha, Neb

Mrs. Lillian B. Coffey National Financial Sec'y, and Assistant supervisor of Women, Chicago, Ill., Mrs. Annie L. Bailey, Natl. Sec'y. Women's work. Detroit, Mich., Mrs. Elia V. Sparks, Editor of the Whole Truth, Memphis, Tenn., Mrs. D. J. Young, Pub. of the Sunday School Literature Kansas City, Kansas Mrs. E. Brokos, Editor Bible Band topics, Jackson, Tenn., Mrs. P. F. E. Holmes, Sunshine Topics, Chicago. Ill.

DEC 26 1941

Members of the National Publishing Board are: Elder L. C. Patrick, Chairman, Los Angeles, Elder Cornelius Range, Treasurer, Chester Pa., Elder J. H. Galloway, Houston, Texas, Mrs. Ella V. Sparks, Memphis, Tenn., Bro. Edward A. Cooper, Cor. Sec'y., Memphis, Tenn., Mrs J. V. Hearne, Oklahoma, City, Okla., Eld. C. G. Brown, Kansas City Kansas, Eld. R. E. Ranger, Fort Worth, Texas.

The Saints New Tabernacle located at 985 So. Fifth Street, is widely heralded as one of the most beautiful celestial edifices to me erected in the City of Memphis, when completed will cost approximately $100,000 or more according to Elder U. E. Miller, or Detroit, Mich. The National Secretary of the Finance Committee and Superintendent of Construction, who has been in charge of its erection since 1940. The Tabernacle is being rebuilt to replace the one destroyed by fire in 1938.

12-1941

Globe and Independent
Nashville, Tenn.

"We Preachers Must Do A Better Job Than We Have Been Doing"

JAN 10 1941

When the Rev. Dr. S. H. Harris, pastor of Holsey Temple, C. M. E. church, Atlanta, Ga., made the above statement before the preachers' District Council of his church in Atlanta, he made a statement so self-evident, if cannot be proven; the statement is so true, that to state it, is to prove it. The preacher said, we preachers have got to do a better job for Christ, than we have been doing for Him each year. Being preachers will not keep us from going to hell like anyone else; if we fail to do the Master's will. So our task as preachers must do a better job in the Master's vineyard than we have been doing, or suffer the sad consequence of ignominious failure.

Dr. Harris was talking to preachers of the Methodist persuasion, but his message in its broadest sense, applies to all preachers, without regard to church, religion or creed; who should come to themselves, and stay with themselves, in counsel with Christ, until they are satisfied that they are doing a job for God, according to His will and pleasure. A little talk with Jesus will make it right. We never know whether our labor is satisfactory to the head of the business unless we talk with the chief sometimes. If this is true in worldly affairs, how much more important is it, that we give Christ the same time and find out whether He wants us to do Him a better job than the one we are doing? This is an important question; and the importance of the question, is the point that Dr. Harris was trying to drive home to his fellow workers of the cross. We can only hope that he succeeded in reaching their hearts.

Too many ministers of the gospel who are holding themselves out to the world, as heralds of the cross are doing the Saviour of mankind a very poor job in their field of labor and must do Him a better job than they have been doing, if they expect to see His face in peace. If they don't when pay day comes, they will not be able to sing: "The Lord is my Shepherd; I shall not want He maketh me to lie down in green pastures; He leadeth me beside still waters, Neither can they say: Yea though I walk through the valley of the shadow of death; I will fear no evil; for thou are with me; thy rod and thy staff they comfort me."

It takes the best job man can give the Lord, to be able to join David in the Psalm. No slacking on the job will bring this happiness to you. Merely being a preacher and loafing on the job will not give you the crown laid up for you in heaven, if you prove faithful to the end. Hear ye, what Rev. Harris said to the Council of his brothers. "We preachers must do a better job for Christ than we have been doing." This injunction is clear; too plainly clear to be misunderstood. It is so plain that the world can see the slackness of many preachers, and the ungodly is losing faith and confidence in the churches of Christ, because of the example set by those, who profess to be the children of the King.

Standing on street corners engaged in idle gossip, swapping ugly stories; drinking publicly, driving automobiles over the speed limit; splitting churches and leading your members to rebel against the bishop's appointments, because you do not want to move; betting on horse races, foot and baseball rolling dice and cutting cakes to raise money for church obligations; sitting among the gamblers and gunmen on the bleachers in jim-crow parks in the hot sun bare headed to see white folks games, are not the jobs God called you to do, and if you do not change your way, and do Him a better job than you have been doing, it will be woe unto you, if you preach not the gospel of Christ; by living it wide open before the world by examples of good deeds.

The men of God here on earth living among you, are telling you you have got to do a better job for Christ on earth than you have been doing. You know what you have been doing, and you know how to do a better job; get it into your head that a preacher cannot go to heaven because he is a preacher without bringing forth fruit worthy of repentance. There is no politics, pull or favoritism in the gospel of Christ. In His work you must do and live it on earth in the flesh as He did when He lived in the flesh among men and women o nearth. The pastors of our churches are the best or worst advertisements Christianity has on earth. The preacher is "tops" with the world and sinners are saved or lost by the examples they set. The life that Christians live before the world will draw all men unto Christ, or drive them away from Him. Woe is the plight of those who fail to preach His gospel to the world.

CME
Pittsburgh Courier
Pittsburgh, Pa.

Leaders Demand Removal Of All Discriminations

Bishop J. H. Moore Calls for Christian Brotherhood Built on Love and Good Will—Full Democratic Participation in World Affairs of No Avail Until U.S. Leaders Give Negroes Full Citizenship Rights.

By C. E. CHAPMAN

JACKSON, Tenn., May 22—Responding to the call of Bishop Charles H. Phillips, L.L.D., of Cleveland, Ohio, and senior of the Colored M. E. Church, the nine active bishops, the general officers, general board members and several hundred members of the church from all sections of the nation, gathered here for the last national executive session of the C. M. E. General Board, prior to the setting of the 1940 General Conference, May 6, of next year.

The audience, the largest in the history of the church, heard Bishop John H. Moore, presiding bishop of Mississippi, who challenged the church to bestir itself and face the vital issues which confront mankind.

NEED FOR UNIVERSAL BROTHERHOOD

In the course of his sermon Bishop Moore told the body: "There are so many crosses in the church that there is not room for any 'bosses' in God's church. Brotherhood is designed to be universal in its scope, and is the cornerstone of fraternity. It is based upon the principle of Righteousness, Justice and Fair Play to all. . . If the world is to be saved it must come by Fair Play and Plain Dealing."

In discussing the National Defense program and the Negro, Bishop Moore said: "No country or nation can ultimately succeed in combating external or internal foes or forces when there is division caused by prejudice, discrimination, proscription and injustice within the household. You cannot depend upon a people defending a nation when the people are justifiably offended by the nation. You cannot commit them to your support when they know you are not supporting them. . . Citizens of a country want recognition both in times of peace and in time of war. They cannot have the comfort and morale that is required when they know their citizenship is only temporary. . . Brotherhood is a bond of union, love, goodwill and fellowship. The nation that supports that ideal will ultimately triumph. . . Lasting conquest cannot be won by force, but by love. Peace cannot be had at any price, either in church or in state.

"The utmost farthing for the utmost liberty of all the people must be paid to maintain this brotherhood," Bishop Moore argued. "Despotism, the superiority complex, contain no element of Christianity, nor do they hold any place in the sacred order of brotherhood. Brotherhood must be more than a mere echo, unless that echo is the Voice of God."

Pittsburgh Courier
Pittsburgh, Pa.

C. M. E.'s HAVE $84,328.16 CASH BALANCE

JACKSON, Tenn., May. 22—The annual report made by Prof. Geo. F. Porter, CME General Financial Secretary, showed a cash balance of $84,328.16 for the fiscal year beginning May 1, 1940 and ending May 1, 1941. The cash balance was considered the more remarkable in the light of the disturbed economic world order now prevailing.

Altogether Prof. Porter had handled $170,970.61 during the twelve-month period. All financial obligations of the general church had been met on the dates due, it was reported. Vociferous applause greeted the report from the department of finance showing the healthy and sound financial condition of the church. Bishop R. A. Carter, Chicago, is chairman of the Board of Finance.

In addition to the record-breaking report in the matter of cash balance, Prof. Porter's report also showed that approximately fifty thousand dollars of General Funds for the current year had been paid into the general treasury of the church.

Amsterdam News
New York, N. Y.

CME Bishop Is Delegate To Ecumenical Confab

(12)

WASHINGTON, D. C.—Bishop Charles Russell, of this city, presiding prelate of the Ninth Episcopal District of the Colored Methodist Church, has recently been elected by the College of Bishops of his denomination as a delegate to the North American Ecumenical Conference to be held in Toronto, Canada, June 3—7.

Bishop Russell will be accompanied by his wife, Mrs. Lillian M. Russell, supervisor of the Missionary work in his district.

The Ecumenical Conference will bring together representatives from North America of all denominations. The purpose of the assembly is to rethink the problems dealt with in the greater conferences of similar nature held in Oxford, Edinburgh and Madras.

The North American conference will begin where those left off without having accomplished the main objectives because of the unsettled condition of the world.

The Canadian conference will seek to know what has been done, what is being done, and what might further be done to realize the ecumenical ideals outlined by chosen representatives of more than 130 denominations.

Pittsburgh Courier
Pittsburgh, Pa.

PLEA TO ECUMENICAL CONFERENCE WINS VOTE

Washington Prelate Wins Support of Latin American Delegates. Conference Goes On Record Against Segregation And Lynching in the United States.

JUN 21 1941

TORONTO, Jun[illegible]2(ANP)—Bishop Charles L. Russell of the CME church made an impassioned plea to the North American Ecumenical conference here Friday in defense of the American Negro whom the conference intended to leave out of a resolution expressing "sympathy for the different minority groups" in a report into the meeting by the committee on interracial good-will. The committee called all minority groups by name except the Negro.

Bishop Russell immediately spoke on the question and insisted that the Negro be included with the minority races and in opposition to the committee's contention that "the United States could take care of the Negro problem" cited numerous instances of discrimination and segregation, including lynching and [illegible]ming acts in some sections of the United States. "The time has come when the church must be the church and take a stand against injustice and hyprocrisy wherever found. We cannot wink at injustice for fear of trespassing on diplomatic grounds and at the same time command the respect and support of liberty-loving and christian people," the Bishop said.

JUN 21 1941

"This is no time to cater to the prejudices of men or nations at a time [illegible] the [illegible] life of democracies the world over is threatened by the so-called Huns. Let this ecumenical conference composed of all church organizations of this western hemisphere set the example by going on record here against the continued injustices heaped upon the Negro in certain sections of the United States.

12-1941
Pittsburgh Courier
Pittsburgh, Pa.

CONGREGATIONALISTS

S. C. Congregationalists To Observe Pastor's Anniv.

FEB 8 1941

CHARLESTON, S. C., Feb. 6—On Sunday, Feb. 16, the Plymouth Congregational church will hold special services in observance of the twentieth anniversary of the pastorate of the Dr. Ceasar S. Ledbetter. Dr. Ledbetter, a native of Mississippi, received both his A.B. and B.D. degrees from Tougaloo college. He has done graduate work at Chicago university.

Since being ordained he has held pastorates in Texas, Mississippi, Georgia and South Carolina. For several years he served as the principal of the Lincoln high school in Meridian, Miss.

For the past twenty years he has been pastor of the Plymouth Congregational church in Charleston. This pastorate has been marked by a growth in the church's membership and improvement in the physical plant. Both the parsonage and the church have been remodeled and beautified. Also a new pipe organ has been installed.

He is the senior member of the Georgia-South Carolina conference. During the thirteen years that he served this conference as moderator many progressive movements were begun.

The anniversary sermon will be delivered by the Rev. Theodore S. Ledbetter, the son of Dr. C. S. Ledbetter.

Chattanooga Tenn. Daily Times
January 14, 1941

REV. STANLEY IS CHOSEN BY COLORED MINISTERS

The Rev. C. J. Stanley, pastor of First Congregational church, was elected president of the Interdenominational Ministers' alliance yesterday morning at a meeting in the basement of Warren chapel, African Methodist Episcopal church. He succeeds the Rev. R. J. Gordon, pastor of Bethel African Methodist Episcopal church.

The Rev. J. C. Brown, pastor of Thompkins chapel and presiding elder of the African Methodist Episcopal church, presided during the election, which evoked much debate, and finally resulted in the withdrawal of a number of ministers of the Baptist faith from the organization.

The Rev. Maurice Kirby, pastor of Mount Paran Baptist church, however, was elected secretary and accepted the office. The Rev. Mr. Brown was chosen vice-president and the Rev. Mr. Gordon, treasurer. Heads of standing committees will be announced at the meeting next Monday, President Stanley announced.

The Baptist Ministers' union will meet today at 10:30 a.m. at Olivet Baptist church, University at Tenth. The Rev. W. L. Holloway is president of this organization.

St. Augustine Fla. Record Feb. 6, 1941

Bishop Lea To Speak Tonight At Dinner Here

Splendid Program Arranged For Episcopalians At 8 P. M.

Principal speaker at the annual Diocesan Dinner at 8 o'clock tonight at Hotel Ponce de Leon, an outstanding feature of the Episcopal Council-Auxiliary conventions in progress here, will be the Right Reverend Arthur M. Lea, D. D., retired bishop of the English Church and formrely bishop of Japan.

Bishop Lea, sent to the missionary district of Japan by the English Church in 1897, served at Nagoya, Gifu and Tokio until 1935. Born at Birmingham, England, educated at Toronto University and consecrated bishop of South Japan in 1909, Bishop Lea is regarded as one of the few men in English missionary forces who has had the most extensive and valuable experience in the Orient. Bishop Lea has charge temporarily of St. Mark's Church in Palatka and St. Paul's, Federal Point.

Other speakers scheduled to be heard tonight are the Reverend Hamilton West, student chaplain at the University of Florida and Miss Elizabeth Lewis, diocesan president of the Young People's Service League.

During the dinner hour, it is planned to show movies of the General Convention held in Kansas City, and there will be music by Billy Marshall and his hotel Meyer-Davis ensemble. Singers from the Florida Normal and Industrial Institute for colored will give a program of negro spirituals, also.

It is expected that this annual Diocesan Dinner will be very largely attended because of its setting—the beautiful Venido Room of the Hotel Ponce de Leon—and the excellence of its program and speakers.

Macon, Ga., Telegraph
April 11, 1941

A Plea

Editor The Telegraph:

The Bethel Colored Methodist Episcopal church on Pio Nono avenue between Napier and Montpelier is one of the old landmarks of Macon. It has served not only as a place of worship for Negroes for many years, but has exercised a great influence in the development and progress of the Negroes in Macon. This church is now in dire need. We are trying to raise $6,000 to pay off an old debt on the church and to make necessary repairs in order that we may better serve you and the community in which we live.

The Colored Methodist Episcopal church, as you may know, was set up by the Methodist Episcopal Church South in 1870 to serve its colored membership. It is strictly a Southern institution and as such has played its part well in molding Christian character among the Negroes of the South.

The Negro church is the one public institution and agency in the South which still maintains a direct influence over its people. The Negro preacher is still their undisputed leader. They look to him for social economic and spiritual guidance. For this reason we cannot afford to underestimate the influence of the Negro church upon the life of the Negro community. Yet the average Negro church is wholly inadequate to meet the needs of the Negro youth.

Have you ever stopped to notice that next to almost every pool room in the Negro sections is a liquor store? Do you know that the only meeting place for Negro boys and girls is the public dance hall? This is regrettably true and the result is inevitable.

Crime and disgrace breed from idleness and association! "Why is this so?" you ask. It is because the church and the Christian citizens have provided no place else for them to go. The average Negro church is as useless as the one-room "red school house" of a few years back. Do you know that in the average Negro church all the Sunday school classes must be taught in one room—from the beginners to the men's Bible class. Just as the one-room school house has been replaced by the consolidated school just so must the one-room church be replaced by one fully equipped to meet the demands of its membership—the youth as well as the adults. Supervised recreation in the church under Christian leadership must take the place of the pool room and public dance hall.

The Negro boy and girl represent the weakest chain in the nation's defense program. Their only help must come through the church; for if we are to make America safe from attack from without, we must first see that its youth within be given a chance to grow into a clean, wholesome manhood and womanhood without regard to race or color. This is our task as a church. Will you not help us in our character building as a first step towards national defense?

GEORGE E. EVENS, Minister.
Macon.

Raleigh, N. C., News & Observer
July 9, 1941

NEGROES HOLDING CAMP NEAR HERE

48 Campers, 10 Officers Attending Annual Episcopal Camp for Boys

Forty-eight campers and ten officers are attending the second annual weeks' program at Camp Delaney, Negro camp in the Crabtree Creek Area. The camp is sponsored by the Laymen's League and is operated under auspices of the department of religious education of the Diocese of North Carolina.

Tomorrow the campers will observe "Bishop's Day," when a special program will be presented in honor of Bishop Edwin A. Penick of the North Carolina Diocese. Bishop Penick, who has taken a personal interest in the camp and last year presented a silver cup to the outstanding camper, and officers of the Laymen's League, of which Nat A. Gregory is president, will inspect the camp and attend the program, to which the public is also invited.

Boys attending the camp are sent from Negro churches of the Diocese to train them for leadership. Participating chapters directly responsible for the project are All Saints, Warrenton; St. Ambrose, Raleigh; St. Titus, Durham; St. Michael's, Charlotte; St. Augustine's, Raleigh; St. Mark's Wilson; Holy Hope, Rocky Mount; St. Matthias, Louisburg; Resurrection, Henderson; and Redeemer, Greensboro.

Dr. Edson E. Blackman of Charlotte is chairman of the district organization and John O. White of Method is chairman of the camp committee. Thomas Marion Martin is camp director.

12-1941

FATHER DIVINE

Daily World
Atlanta, Georgia

Ex-Angel Gets Body Attachment

MAR 6 1941

Must Either Pay $5,949 Judgment Or Go to Jail

NEW YORK — (ANP) — A New York supreme court justice, Philip J. McCook has declared that Father Divine is "evading collections of his debts and flouting the mandates of the court" and has granted an application of Mrs. Verinda Brown for a body attachment directing imprisonment of the cult leader for failure to pay a $5,949 judgment obtained against him last year.

Mrs. Brown, a former "angel" in Father Divine's "kingdom", was awarded the judgment for the return of money and property entrusted to him on his advice not to keep her valuables in banks but to deposit it in his "heavenly treasure" for safekeeping. The judgment has not been paid, though it has been upheld by the higher courts.

Justice McCook said: "Were this a poor preacher, I might be disinclined to the exercise of discretion, to authorize so drastic a remedy as civil arrest. Being convinced, however, that he has access to money or property sufficient to satisfiy his creditors, but has succeeded in evading collection of his debts, a quite different situation is presented.

"The ends of justice in this event require that every weapon of the law be employed to prevent continued flouting of the mandates of the court. Should the judgment debtor (Father Divine), prefer to go to jail rather than submit and pay, that will be his affair."

Jacob Shientag, attorney to Father Divine, said that Justice McCook's ruling would "undoubtedly" be appealed, although a bond must be posted if that is done. He plans to arrange for a "jail liberty bond", which would keep Father Divine out of jail pending an appeal but would confine him to New York county for a six-month period.

MAR 6 1941

The cult leader's secretary said Father Divine was in the city, but would have no statement until the "terms of the order are known". According to New York statute Mrs. Brown's lawyer must prepare a formal order and give Mr. Shientag two days notice before submitting it to Justice McCook for signature. The order would then be given to the sheriff of New York county, who would proceed to arrest Father Divine.

Pittsburgh Courier
Pittsburgh, Pa.

Father Divine Gives Up In Court

POSTS BOND FOR $13,000 ON EX "ANGELS" CHARGE

MAR 15 1941

MAR 15 1941

NEW YORK, Mar. 13—(By Ernest Johnson for ANP) —"I submit myself voluntarily to the sheriff in conformity with the court's order, but I shall not be coerced into payment at any time of any claim that is not founded in truth and honesty."

With these words Father M. J. Divine through his attorney Jacob Shientag, posted a $13,000 jail bond as the latest development in the $5,949 judgment decree won by Mrs. Verinda Brown, an ex-"angel." A body attachment order was signed by Philip J. McCook, Supreme court justice, but agreement between counsel delayed service until Friday.

Branding the judgment as having been deceitfully obtained through "perjured testimony and conspiracy," Divine's statement promised new evidence to support a counter charge of conspiracy. Repudiating affidavits to support his defense, are said to be in his possession.

"My followers," Divine stated, "have unlimited purchasing power by the cooperative system. Some who were domestics and common laborers lived in my home in Sayville for years and had no expense, have saved thousands and thousands of dollars and bought for themselves beautiful estates where they give me and my immediate staff homes as I did for them. But they do not have a penny to endorse the frauders, the perjurers, exploiters and the blackmailers."

The cult leader expressed delight that he does "not have any money" and that he preaches "the gospel without money and without price." However, he said, "I believe in law and order and I teach my followers to do likewise."

In debt cases the law permits the debtor to post a bond equal to double the total amount of the judgment plus court costs. While this bond relieves the debtor of actual incarceration, he must confine his activities to the limits of the county for six months, at the end of which a new order to attach

MAR 15 1941

is sought. On the other hand, should he violate his "jail liberties" the bond is forfeited and the case is closed.

MAR 15 1941

This was the best Father Divine could do despite the presence of three judges, a state senator and a court clerk on the rostrum at the packed protest meeting he held Sunday in his 155th street heaven, formerly the Rockland Palace. The meeting, beginning at 9 a.m. and terminating at 1 a.m. the next day, was held to denounce Justice McCook for the indelicate language he used in referring to the "Diety" in his opinion of the previous week in which the Divine was ordered to settle.

MAR 15 1941

The public officials who heard the denunciation were Justices James S. Watson, George J. Joyce and Jacob S. Strahl, all of the municipal court, State Senator Jacob J. Schwartwald, and Municipal Court Clerk Harry Wolkoff. All except Justice Watson are white and are Democrats. Wolkoff presided over part of the meeting.

In his opinion, Justice McCook pointed out that Father Divine has on occasions collected large sums of money which has been salted away in various pieces of real estate. "Were this a poor preacher," the justice said, "I might exercise discretion, to authorize so drastic a remedy as civil arrest. However, he has access to money or property sufficient to satisfy his creditors, but has succeeded in evading collection of his debts, a quite different situation is presented. The ends of justice in this event require that every weapon of the law be employed to prevent continued flouting of the mandates of the court. Should the judgment debtor prefer to go to jail rather than submit and pay, that will be his affair."

Telegraph
Macon, Georgia

Father Divine Induces Him To Pay Debt

SEP 14 1941

FITZGERALD, Sept. 13—Jesse Wilcox, Negro follower of Father Divine in New York, returned to his home town of Fitzgerald this week to repay a $25 debt to a former employer, R. L. Stone.

Stone, prominent farmer of Ben Hill county, consulted his account books and remembered that in 1923 Wilcox had applied for a job on one of his farms. After paying Wilcox's indebtedness of $25 to his former employer in Tift county in order that the Negro might work on his farm, Mr. Stone found that his new worker never showed up again.

Questioned as to the cause of the reform, Jesse said he is now a member of the Negro cult headed by Father Divine.

12-1941

Divine Must Post Bond or Surrender

MAR 5 1941

N.Y. WORLD TELEGRAM
NEW YORK, N.Y.

Father Divine today was ordered by Supreme Court Justice Philip J. McCook to surrender for imprisonment Friday at 2 p. m. or post a jail liberty bond for his failure to pay a $5949 judgment obtained last year by Mrs. Verinda Brown, a former "angel."

MAR 5 19

The liberty bond would be approximately $13,000, twice the amount of the judgment, plus interest and court costs. Jacob Shientag, Father Divine's attorney, said it would be furnished.

Justice McCook signed the warrant on motion of counsel for Mrs. Brown, holding that the defendant was evading the debt, flouting the mandate of the court.

Argus
St. Louis, Misso

FATHER DIVINE APPEALS

MAR 7 1941

Sentenced to Prison For Contempt of Court

MAR 7 1941

NEW YORK, March 3 — Father Divine, Harlem cult leader, announced Saturday through his attorney that he will appeal from the imprisonment order for contempt of court issued against him by Supreme Court Justice Philip J. McCook, for failure to pay a $5,949 judgement to Mrs. Verinda Brown, a former "angel" in the cult leader's "kingdom." The imprisonment order, issued Friday, was served Saturday on Jacob Shientag, 270 Broadway, attorney for the cult leader. Mr. Shientag said that a "jail liberty bond" would be furnished pending outcome of the appeal from the contempt of order ruling.

Chicago Defender
Chicago, Illinois

Faces Jail Term For Not Repaying 'Angel's' Money

MAR 8 1941

NEW YORK—Because Father Divine has not paid to Mrs. Verinda Brown, former "angel" of his "kingdom," a $5,949 judgment she secured against him in March, 1940, he may have to go to jail.

After hearings held on Friday, February 28, Sureme Court Justice Philip J. McCook, declared that the Harlem cult leader was "evading collections of his debts" and granted an application made by Mrs. Brown for a body attachment directing imprisonment of Father Divine.

MAR 8 1941

According to Atty. Jacob Sheintag and John Lamb, secretary to Father Divine, they expect to appeal Justice McCook's ruling, although a bond amounting to twice the sum of the judgment will doubtless have to be posted if such is done.

The judgment awarded Mrs. Brown a year ago by Justice Benedict D. Dineen provided for the return of money and property she had entrusted to the cult leader on his advice not to keep her valuables in banks but to deposit it in his safekeeping.

Regarding his order for imprisonment of Father Divine, Justice McCook said: "Were this a poor preacher, I might be disinclined to authorize so drastic a remedy as civil arrest."

Overruling the contention that the court had no power to grant the attachment because the trial judge last year did not mention embezzlement or fraud in his findings, Justice McCook said that the only question was that of discretion . . . and that the ends of justice in this event require that every weapon of the law be employed to prevent continued flouting of the mandates of the court.

Father Divine's secretary said that the cult leader had no statement to make until the terms of the court order are known.

FATHER DIVINE
Amsterdam News
New York, N. Y.

MOVIE SHOWN AT HUGE RALLY

Guest Speakers Discuss Present Conditions Of World Affairs

FEB 2 2 1941

BY J. ROBERT SMITH

More than 5,000 Angels gathered at the Rockland Palace, Sunday all day, and when Father Divine made his official entry after sundown, the 75-piece band struck up the rally song, "I love the Lord, Sweet Father Divine, I am his and he is mine, I love that body, 'Tis life to me, I love the Lord, Sweet Father Divine."

Just returning from the Promised Land in Newplatz, N. Y., where he held a mass meeting Saturday night and where fight pictures of Joe Louis were shown, Father greeted his followers with the usual wave of the hand and the proclamation of "Peace! Peace! Peace!"

The happy throng clapped their hands, danced and sang; they waved their handkerchiefs as Peace Mission Band Struck up "Crown Him Lord of All," and Father wended his way majestically from the main floor to his private office in the balcony where he was attended by a barrage of secretaries headed by Brother John Lamb.

Lifting Horizons

One of the guest speakers for the occasion, Dr. Julia Coleman Robinson, who addressed the interracial group selected as her topic, "Lifting Horizons," declaring, "There are significant horizons in the material, mental, moral, spiritual and financial relations and conditions of our lives and they apparently mark the limitations of our existence, the scope of our endeavors and the struggles of our future possibilities."

Introduced by Brother Arthur A. Madison, attorney of 44 West 125th Street, Arthur Burch, candidate for Congress from the 17th District running on the Socialist Workers' Party ticket outlined his program to the Angels and begged for their support.

FEB 2 2 1941

No Democracy

He told his audience that his party was opposed to imperialist war, Fascism and democratic powers, the passage of the Lend-Lease Bill, lynching and the Poll Tax.

"There is no democracy in this country and the Fourteenth Amendment is a mockery. I am in favor of a socialist society," he said.

James W. Johnson, of the Treasury Department also addressed the Divinites on "Income and Defense Tax Returns." He went into details explaining that income tax returns for the year 1940 must be filed not later than March 15, 1941 with the collector of Internal Revenue.

Abolish Segregation

Around the spacious hall were seen the following inscriptions, "Abolish Segregation in the U. S. Army, Navy and Air Force, "Unite The Three Americas for Hemisphere Defense," and "The Declaration of Indenpenence and the U. S. Constitution and Amendments are the Righteous Government Platform."

Next Sunday, the Rev. E. E. MacEddy, of Seattle, Wash., will be the guest speaker and will talk on, "Righteousnes, Truth and Justice." Mrs. Ora Brown Stokes, formerly of Richmond, Va., now national consultant for the National Youth Administration in Washington was also seated on the platform during the evening session of the rally.

Left for Philly

Father and his personal aides left for Philadelphia, Monday, where he conducted a rally for Quaker City Angels. The New York Angels were given a free show of Joe Louis pictures Tuesday night.

New York Times
New York, N. Y.

IT'S FATHER DIVINE AGAIN

AUG 30 1941

South Shore Fears He May Bid for Oakdale Peace Haven

The possibility that Father Divine, Harlem Negro cult leader, might seek to acquire Peace Haven, former seat of the astral empire of the Royal Fraternity of Master Metaphysicians, arose yesterday with the announcement that the $2,250,000 mansion at Oakdale, L. I., will be sold at auction next Thursday at 11:30 A. M.

John Leighton, attorney for Marilyn Estates, Inc., holders of a mortgage on the mansion and estate, who announced the sale, said that residents of the exclusive South Shore community were "terribly upset" over reports that Father Divine might outbid other prospective purchasers and turn the former Vanderbilt home into one of his "heavens."

AUG 30 1941

Only the buildings, real estate, tennis courts and other outer appurtenances will go on sale on Thursday. The furnishings will be auctioned at a later date.

Divine Called a 'Good Neighbor'

SEP 1941

Daily Mail

Describing Father Divine, colored cult leader, and his followers as "good neighbors," Mayor Fred Graser and other Valleytown, N. Y. officials plan to accept invitations to attend the Sunday opening of Divine's new residence there, the Mayor said yesterday.

Exercises will include inspection of the "model home" and banquet services at 2 P. M., the invitations stated.

The Divine site is a 10-acre estate, which has a 60-room field stone mansion. Across the way is the estate of the Duchess de Talleyrand, former Anna Gould. Divine bought the new heaven, reportedly for $36,000 cash, last October.

SEP 2

New York Times
New York, N. Y.

COURT ORDERS JAIL FOR FATHER DIVINE

MAR 1 - 1941

Grants Writ After the Cult Leader Fails to Pay $5,949 Judgment to Ex-'Angel'

BOND FOR APPEAL LIKELY

McCook Assails the Defendant for Evading His Debts and Flouting Official Mandates

MAR 1 - 1941

Declaring that Father Divine, Harlem cult leader, was "evading collections of his debts" and "flouting the mandates of the court," Supreme Court Justice Philip J. McCook granted yesterday an application by Mrs. Verinda Brown for a body attachment directing imprisonment of the cult leader for failure to pay a $5,949 judgment she obtained against him last year.

The judgment was awarded a year ago by Justice Benedict D. Dineen to Mrs. Brown, a former "angel" in Father Divine's "kingdom," for the return of money and property entrusted to the cult leader on his advice not to keep her valuables in banks but to deposit it in his "heavenly treasure" for safekeeping. The judgment has not been paid, though it has been upheld by the higher courts.

Jacob Shientag, attorney, and John Lamb, secretary to Father Divine, said yesterday that Justice McCook's ruling would "undoubtedly" be appealed also, although a bond must be posted if this is done.

Finds Large Collections

Affidavits and testimony showed, Justice McCook said, that Father Divine had "collected very large sums of money from his followers over a period of many years."

"I cannot doubt that in some fashion, best known to himself and his circle of advisers, these funds have been kept by him, or preserved by himself and others for him, through investment in real estate and otherwise, or employed in the uses of the cult of which he is the head and undisputed dictator," Justice McCook continued.

"Were this a poor preacher, I might be disinclined, to the exercise of discretion, to authorize so drastic a remedy as civil arrest. Being convinced, however, that he has access to money or property sufficient to satisfy his creditors, but has succeeded in evading collection of his debts, a quite different situation is presented.

"The ends of justice in this event require that every weapon of the law be employed to prevent continued flouting of the mandates of the court. Should the judgment debtor [Father Divine] prefer to go to jail rather than submit and pay, that will be his affair."

Says Court Has the Power

Justice McCook overruled the contention that the court had no power to grant the attachment because the trial judge last year did not mention embezzlement or fraud in his findings. Justice McCook said there could be no doubt of the power to grant the order, the sole question being one of discretion.

Before the ruling takes effect Mrs. Brown's attorney, William W. Lowell, must prepare a formal order and give Mr. Shientag two days' notice before submitting the order to Justice McCook for signature. Mr. Lowell said he would act at once so the order could be signed on Tuesday. The order and warrant for its execution would then go to the Sheriff of New York County, who would proceed to arrest Father Divine.

Mr. Shientag said, however, that before events reached that stage he would probably arrange for a "jail liberty bond," which would keep Father Divine out of jail pending an appeal, but would confine him to New York County for a six-month period. Such bonds are usually filed for twice the amount of the judgment.

Mr. Lamb said Father Divine was in the city, but would have no statement until the "terms of the order are known."

New York Times
New York, N. Y.

FATHER DIVINE GETS TO JAIL THRESHOLD

MAR 8 1941

Harlem Cult Leader Is Held Under Technical Arrest in Sheriff's Office Over Hour

FREED ON $13,000 BOND

Failure to Pay Judgment of $5,949 Brings Detention— He Scores Court Ruling

MAR 8 1941

Father Divine, Harlem cult leader who is known to his followers as "God," was under technical arrest in the New York County Sheriff's office for an hour and forty minutes yesterday as a result of his failure to pay a $5,949 judgment obtained against him last year. The cult leader submitted smilingly to the temporary confinement, but handed out a defiant statement that he would not be 'coerced into payment at any time of any claim that is not founded in truth and honesty."

MAR 8 1941

He was kept in the Sheriff's office while his attorney posted and obtained court approval of a "jail liberties bond," which frees him from jail under the "body attachment" signed by Supreme Court Justice Philip J. McCook but confines him to New York County for six months. The attachment was granted because of failure to pay the judgment obtained by Mrs. Verinda Brown, a former "angel" of the cult, who sued for the return of money and property she said she had entrusted to Father Divine.

Followers Form Escort

While their leader was in the Sheriff's office on the sixth floor of the Hall of Records, a small band of Father Divine's followers gathered in the main lobby and across Chambers Street from the building. When he finally descended they grouped themselves behind him and he marched at their head along Chambers Street to Broadway, where he entered his automobile to return to Harlem.

Although not confined to jail, he remains in technical custody for six months, and will forfeit the $13,000 bond—for which his followers put up the 2 per cent fee—if he leaves the county during that time.

Father Divine had been given until 2 P. M. yesterday either to surrender himself for imprisonment under Justice McCook's order or to post a bond for twice the amount of the judgment plus interest and costs. At the appointed hour he appeared voluntarily with his attorney, Jacob Shientag; his secretary, John Lamb, and a middle-aged man who refused to give his name and said he was just a "spectator" but who spent much of the hour and forty minutes in an impassioned defense of Father Divine and his methods.

The cult leader was taken by Deputy Sheriff David Silverman to the office of Sheriff Daniel E. Finn Jr., who welcomed Father Divine and assured him that "We'll take care of you."

MAR 8 1941

"I want to have my picture taken shaking your hand," Sheriff Finn said to the diminutive Negro, "and send me one of the pictures."

When the Sheriff remarked that the photographers, reporters and others made the "biggest crowd we've ever had here," Father Divine's eyes gleamed and he replied:

"I'm the center of attention wherever I am."

With the Sheriff and his counsel, Jacob A. Segal, looking on, Mr Lamb handed out copies of a prepared statement.

Judgment Called Unjust

"I believe in the payment of all just debts, and teach my followers the same," the statement said. "But the judgment obtained against me by Verinda Brown is not a just debt. It was obtained through deceit, perjured testimony and conspiracy. Justice Dineen (Benedict D. Dineen), before whom the case was tried, expressly exonerated me of any charge of wrong-doing. He found I was not guilty of any conversion, embezzlement, larceny, fraud or deceit."

The statement added that his followers did not have a penny to pay "the frauders, perjurers, exploiters and blackmailers" and said the court had been fooled by "fraudery."

"If it were possible for Father Divine to go to the electric chair for it," it continued, "I would not allow them to pay a penny at my consent.

MAR 8 1941

"I am glad I do not have any property or money, so they cannot get any."

When some one remarked to Father Divine that he seemed to have gained weight, he replied:

"I guess I've been eating plenty."

The party then adjourned to Mr. Segal's office to wait while the bond was sent to Supreme Court for approval by Justice John E. McGeehan. When it was returned in proper form the cult leader was told he was free to go.

New York Age
New York, N. Y.

Divine Escapes Jail Temporarily By Leaving $13,000 At Sheriff's Office Pending Appeal

MAR 1 5 1941

MAR 1 5 1941

The "Father's" powers are still intact for the very jaws of jail which have yawned wide since Wednesday in anticipation of accommodating "God" were snapped shut in disappointment on Friday, without him. MAR 1 5 1941

Haled again before the law because he defaulted the amount of $5949, a judgment won last year by one of his "angels", Mrs. Verinda Brown, the Rev. Major J. Divine was slated for the City Jail by order of Supreme Court Justice Philip J. McCook. However in Sheriff's office on Friday a temporary appeasement was submitted and accepted. The sum of $13,000 is Father Divine's guarantee to the County of New York that he will not cross the county boundaries for the next six months.

The nearest "The Father" came to jail was the hour and a half which he remained in the Sheriff's office until the signing of the technical papers releasing him from "body attachment" and the acceptance of the $13,000 in lieu. When he emerged from the Hall of Records, in which the Sheriff's Office is located within sight of the new jail, a small band of followers rushed from their vantage place across Chambers street and fell in behind his august person in victorious procession to his car, which had been parked at Broadway, a couple of blocks away. MAR 1 5 1941

"I believe in the payment of all just debts, and teach my followers the same," Father Divine said, in a statement issued by his secretary, John Lamb, to the persons assembled. The statement continued, "But the judgment obtained against me by Verinda Brown is not a just debt. It was obtained through deceit, perjured testimony and conspiracy....I am glad I do not have any property or money, so they (meaning Mrs. Brown and her attorneys) cannot get any."

It was before Justice Benedict D. Dineen last year that Mrs. Brown successfully argued that the money she said she gave to Father Divine was not a gift to further his work but money which she had entrusted to his care. The $5949 judgment was returned in her favor.

Pittsburgh Courier
Pittsburgh, Pa.

Italian Journal Blasts Father Divine

MAY 3 - 1941

BROOKLYN, May 1. (By Ruth Francis for ANP)—In a recent issue of the Il Giornale D'Italia among several items of racial bias the Fascist commentator, Virginio Gayda wrote: "The U.S. is a mixed race which has not yet created internal spiritual unity. For example, there are 20,000,000 Negroes in the U.S. who are followers of Father Divine, from whom Europe cannot obtain any spiritual or social inspiration whatsoever. Europe may respect the U.S., but cannot tolerate the U.S. becoming the collective Messiah over the world and installing its own mixed civilization."

Amsterdam News
New York, N. Y.

ANSWERS FASCISTS

MAY 3 - 1941

Father Divine who was attacked by Virginio Gayda, Italian commentator in Rome, last week. For Father's reply read an exclusive interview given to J. Robert Smith, of the Amsterdam Star-News, in next week's issue. Father publicly declares that he cares nothing about the Fascists and promises the United States victory over nations opposed to Democracy. MAY 3 - 1941

Afro-American
Baltimore, Maryland

Father Divine Says Austin Asked Advice

NEWARK, N.J.—"Be true to your religious conviction, and you will walk in the light. Peace."

In these fourteen words, Father Divine, New York cult leader, summed up his advice to the Rev. J. J. Austin, prospective candidate for the presidency of the National Baptist Convention, who it is reported had sought the former's counsel regarding the best way to wage a successful campaign for the office.

SEP 6 1941

Opponents of Dr. Austin have mailed copies of 1941 scores of Baptist ministers.

In reply to the AFRO's queries as to whether he had sought Father Divine's advice or had visited the Divine kingdom, the Rev. Mr. Austin parried the query by saying:

"I am a hundred per cent Baptist, thus reared and trained, pastoring a Baptist church. I have led many Baptist organizations, boards and conventions and am a student of all religions and a friend to mankind.

"I do not deal in common propaganda. I stand on Christian principles and righteous living."

Father Divine's answer is contained in a recent issue of one of his publications. Addressing it to the Rev. Mr. Austin, who is pastor of Pilgrim Baptist Church, Chicago, the cult leader said:

Be Guided by Intuition

"It is my policy to advise each and every one to be guided by their inner intuition in all things that concern them. In making a decision, one should count the cost, weigh things on the scale of one's mind and determine the things in your heart—your desires, your aims, your sacrifices and absolute judgment of your convictions and ability to work them out in the cause of humanity for which you should stand.

"When an individual is honest with himself, he will be guided by the highest light of understanding within him and will move according to the unfoldment of the truth within him.

"In these things you have your answer, and according to your unselfish aims, consecration and self-denial, you will be blest. Be sure you are right and then go ahead. If one is persuaded by personal gains, high offices and the like, one cannot rightly fulfill his aim.

"If one feels that such a position will bring out one's desire for the advancement of others, choose the way that will fulfill such a desire.

Impersonal in All Things

"I always seek to be impersonal in all things. My spirit, my mind, my life and my teachings are given freely that all might have the true way of life. They are transmitted to one and all. Jesus said: 'I am the way, the truth and the light; no man cometh unto the Father but by me.'

"Hence, no one can gain salvation by any other way than by the exact way of Christ. No man can do good who follows the traditions of ancestors, who pursues the road that has not made the world better to liven in. Race discrimination is one of these.

"No man can preach Christ who preaches segregation or who stands for the limited infinite way of mortal man. 'As you have found Him, walk therein.'

"Hence, as you cast your net in the side of humanity, that is, in the side that will uplift humanity through the virtues of racial unity, justice and truth, you will know you will be a fisherman of Christ.

"But if you cast you net in the lot with those who fish in darkness, who fish for self gain, for power and authority, your work is in vain. Be true to your religious convictions, and you will walk in the light.

"Best Wishes to You."

"With best wishes to you. This leaves me as I eternally be, well healthy, joyful, peaceful, lively, loving, successful, prosperous and happy in spirit, body and mind and in every organ, muscle, sinew, joint, limb, vein and bone, and in every atom, fibre and cell of my bodily form.

"Respectfully and sincerely, I am Rev. M. J. Divine (better known as Father Divine)."

The Rev. Thomas Harten of Brooklyn declared that if the Rev. Mr. Austin has been spending time in Father Divine's heavens and associating with the cult leader, he does not believe him to be a fit man to be elected president of the National Baptist Convention.

Chicago Defender
Chicago, Illinois

SALE WOULD KEEP RESORT OPEN TO RACE

Tired Of Neighbors' Objections To Negroes, Wants To Sell

NOV 8 1941

BY MAURICE DANCER

NEW YORK.—Arriving in New York Friday morning, Joseph Murchio, owner of Greenwood Lake training quarters where Joe Louis and other fighters have conditioned themselves for battle, was worried over the threatening outcome of his nationally known resort. After a short consultation with friends, he left to keep an appointment with Father Divine representatives, hoping he would complete a sale with the noted leader for his place.

Murchio stated that he has recently received complaints about Negroes frequenting his place, and that certain white residents had openly suggested that it was alright for Joe Louis to train there, but Murchio would have to put a stop to entertaining paying guests during the exhibitions.

He declined to divulge from what source the complaints came, but stated that only recently, a new mayor, William Utter, had been appointed at Greenwood Lake and the Rev. Mr. Austin, who is pastor of Pilgrim Baptist Church, Chicago, the cult leader said:

Be Guided by Intuition

"It is my policy to advise each and every one to be guided by their inner intuition in all things that concern them. In making a decision, one should count the cost, weigh things on the scale of one's mind and determine the things in your heart—your desires, your aims, your sacrifices and absolute judgment of your convictions and ability to work them out in the cause of humanity for which you should stand.

"When an individual is honest with himself, he will be guided by the highest light of understanding within him and will move according to the unfoldment of the truth within him.

"In these things you have your answer, and according to your unselfish aims, consecration and self-denial, you will be blest. Be sure you are right and then go ahead. If one is persuaded by personal gains, high offices and the like, one cannot rightly fulfill his aim.

"If one feels that such a position will bring out one's desire for the advancement of others, choose the way that will fulfill such a desire.

Impersonal in All Things

"I always seek to be impersonal in all things. My spirit, my mind, my life and my teachings are given freely that all might have the true way of life. They are transmitted to one and all. Jesus said: 'I am the way, the truth and the light; no man cometh unto the Father but by me.'

"Hence, no one can gain salvation by any other way than by the exact way of Christ. No man can do good who follows the traditions of ancestors, who pursues the road that has not made the world better to liven in. Race discrimination is one of these.

"No man can preach Christ who preaches segregation or who stands for the limited infinite way of mortal man. 'As you have found Him, walk therein.'

"Hence, as you cast your net in the side of humanity, that is, in the side that will uplift humanity through the virtues of racial unity, justice and truth, you will know you will be a fisherman of Christ.

"But if you cast you net in the lot with those who fish in darkness, who fish for self gain, for power and authority, your work is in vain. Be true to your religious convictions, and you will walk in the light.

"Best Wishes to You."

"With best wishes to you. This leaves me as I eternally be, well healthy, joyful, peaceful, lively, loving, successful, prosperous and happy in spirit, body and mind and in every organ, muscle, sinew, joint, limb, vein and bone, and in every atom, fibre and cell of my bodily form.

"Respectfully and sincerely, I am Rev. M. J. Divine (better known as Father Divine)."

The Rev. Thomas Harten of Brooklyn declared that if the Rev. Mr. Austin has been spending time in Father Divine's heavens and associating with the cult leader, he does not believe him to be a fit man to be elected president of the National Baptist Convention.

Chicago Defender
Chicago, Illinois

SALE WOULD KEEP RESORT OPEN TO RACE

Tired Of Neighbors' Objections To Negroes, Wants To Sell

NOV 8 1941

BY MAURICE DANCER

NEW YORK.—Arriving in New York Friday morning, Joseph Murchio, owner of Greenwood Lake training quarters where Joe Louis and other fighters have conditioned themselves for battle, was worried over the threatening outcome of his nationally known resort. After a short consultation with friends, he left to keep an appointment with Father Divine representatives, hoping he would complete a sale with the noted leader for his place.

Murchio stated that he has recently received complaints about Negroes frequenting his place, and that certain white residents had along with the state department openly suggested that it was alright commission, several new orders for Joe Louis to train there, but concerning training licenses and Murchio would have to put a stop such had been effected.

This reporter recalls during the summer of last year while Louis was in training for one of his bouts, John Roxborough was summoned before the New York State Boxing Commission and told that he would have to devise some other means of arging the usual Sunday fee for e Louis' boxing exhibitions. Roxborough thought at that time e order was the result of a Sun- y charity affair being staged at e Polo grounds, for which the mmission had refused a boxing ense.

Like many other wealthy New York residents who've become incensed over their town's rules, Joseph Murochio has sought Father Divine as a possible purchaser for his property.

Greenwood Lake has been a sore spot in the eyes of Negroes for many years, because Negroes are not allowed to purchase property directly on the Greenwood Lake.

Divine Angels Smash 'Know Nothing' Bloc And Harlem Enjoys Strange Anti-Crime Wave

March 28 1941

Followers Co-operate With Police

By WILLIAM BLOETH,
World-Telegram Staff Writer.

Two brash counterfeiters, both the color of bitter chocolate, walked briskly into a restaurant at 24 W. 115th St., run by followers of the incredible Father Divine, God to countless thousands in Harlem.

As is the custom, they paid before they ate, offering a phony five-dollar bill for two 15-cent luncheon checks. The impassive cashier accepted it without a murmur.

It all was pretty funny to the two—sticking God with a phony five spot. Until the police arrived. On their way in they had picked up the third man, lookout for the other two. All three, it developed, had records and subsequently took government-sponsored vacations.

There was no great surprise in the W. 123rd St. police station at a Negro turning another of his race over to the law, for this is the new order in a sizable piece of Harlem.

Under the aegis of the pudgy, soft-voiced Father Divine things have been happening that make sense to the "heathens" who deride Divine and his cause. The followers are "good people" by dictate; others who are incredulous have toned down in the offhand fear that maybe Judgment Day will really reveal him as God and the incorrigibles have actually been delivered into the law's hands by the Peace Mission devotees.

Record Reign.

The long reign of the undersized, bald Messiah in a Harlem notoriously fickle about its Messiahs, is a record in itself. For 15 years he has been preaching of the good life in these parts and has been unchanged equally by fanatic devotion and charges of fraud.

With the perspective of these 15 years Harlem's law-enforcing agencies have decided the secret of the long tenure is discipline. And for it they are properly grateful.

In one category alone the result has been perceptible. False fire alarms have fallen to a new low in the last two years. Divine followers trail persons they see turning in such alarms and then testify against them.

The fact that the followers of Father Divine are willing to report crimes provides a revolutionary split in the once solid "know nothing" bloc that complicates police work.

Co-operation with law enforcers grew to the point where the Police Department assigned some of its men to lecture periodically on safety measures and, in turn, the group grew proud of its work and started sending annual reports to Police Commissioner Valentine setting forth the year's accomplishments.

Anti-crime Efforts.

The last such report pointed out that approximately 10,000 hitchers had been yanked from busses, trolleys, etc., receiving a stiff lecture in each instance on the dangers of this favorite Harlem pastime; 100,000 jaywalkers had been cautioned about flouting traffic lights; dog owners numbering about 1000 had been reprimanded for permitting "nuisances," and some 700 arrests had been effected for a variety of crimes from mugging to breaking into parked cars.

Nor are the "angels" and "children" averse to some first-class sleuthing when the occasion warrants, as it did when an ardent follower failed to receive an annuity check for $900. The check had been sent and cashed, but not by the angel who was in the habit of turning the money over to Father Divine.

The followers ganged up, outdistanced police investigators and delivered the culprit in record time.

In other ways, too, the flock does its bit to make Harlem orderly. Without any courts or trials the followers have given up smoking, drinking, profane language, lying, stealing and predatory practices. None of the true believers can draw relief money—"Father Will Provide"—and the saving is appreciable. The official organ, The New Day, estimates with considerable fervor that this has saved the city $25,000,000 since 1932. Disinterested officials agree it might reach $2,000,000 a year.

MAR 28 1941

Father Divine rings the bell (above) for dinner at one of his "heavens," and everyone manifests the high spirits which characterize the leader's social affairs. Left, Father Divine in genial mood.

None Tax Exempt.

None of the properties owned by Father Divine is allowed to be tax exempt and prompt payment of all bills in cash is the rule. Actually, this is left to individual conscience because Father Divine avoids direct ownership and his establishments, of which there are many, are usually listed in the names of one or more of the angels.

Installment buying and checking accounts are taboo because, as John Lamb, the white executive secretary of Father Divine explains, "it encourages our people to live above their means." Furthermore, the Gospel, Mr. Lamb says, shows that the apostles lived a communal life with a common purse and the same applies to the Divine Peace Missions. Father Divine is the common purse.

All of this has helped bring a measure of order to the community and, while Harlem still must be policed actively, any improvement is welcome.

Kick Backs.

Sometimes, though, this discipline kicks back oddly. One youth, an occasional follower, turned up at one of the heavens in a particularly cheerful mood induced by something more potent than milk. He was not allowed to enter the heaven So, for spite, he decided to do his bit to undo the cult's good work. He turned in a false fire alarm.

Another follower, however, was watching. The youth was arrested and the angels were profuse in their apologies to the police.

A boat engineer on South American runs, who gave his name as Charles S. Cooper, started cleaning up his score after he decided to join the Divine followers. Some unpaid bills back home in Buffalo were included and he promptly took his pay and mailed money orders to the merchants. He changed his name to Victor Christian.

Cooper's entrance to heaven was delayed somewhat because his wife back-tracked on the money orders and had him arrested for abandoning her and his three children.

The files of the main heaven—"home" to Father Divine, incidentally—at 1887 Madison Ave., are bulging with receipts of all kinds from these strange settlements.

Repayments.

The records show repayment of $5 a former employee had taken from Benjamin McGill, Englewood (N. J.) nursery owner, and New York City once received $15 from one Emily Murray, a white follower who had the extraordinary good fortune to find $7 on 42nd St., $2 on 72nd St. and $1 on 58th

St., as well as an umbrella "nobody seemed to own." In paying the Comptroller she explained:

"I used to believe finders is keepers but since then I began to receive the light of faith and realized I had committed a terrible wrong"

The strangest payment of all is that made to a hospital by a follower who claimed he owed the money and insisted on paying, even though no record of any treatment or unpaid bill was ever found in the records. He insisted because paying to clear his conscience was the only way to lower the barriers before the pearly gates; the hospital had uses for the money.

Exception.

Except in one instance, all legal claims against Father Divine himself have been settled promptly—in cash. The exception is the judgment for $5949.57 against him in favor of a backslider, Verinda Brown.

Verinda claimed, successfully, that she had given the money to Father Divine when she gave up her job to live in his original heaven at Sayville, L. I. She later reconsidered.

"That hasn't been paid," Mr. Lamb explained, "because it was a frame-up."

Verinda is the leading anti-Divine figure of the cult. Others who slid have come back to the fold.

"Peace" Stores.

The acquisitions of the cult over the years have made it virtually self-sufficient. "Peace" stores now cover the complete range of clothing, candy, food, automobiles and coal. The latest acquisition is a house of some 15 rooms on the most exclusive residential street in Harlem—W. 139th St. between Seventh and Eighth Aves. The directory of Peace Missions—the official name for the heavens—which The New Day publishes lists establishments in 23 states, Australia, British West Indies, England, Canada, Panama and Switzerland.

None is particularly interested these days in investigating the workings of Father Divine's group as far as the money is concerned since the income tax people gave it up as a hopeless job. The cops in Harlem admit that his people are good and co-operate well. Beyond that, they don't care to go.

Then, too, there's prestige galore when a man like Mayor La Guardia, campaigning for election, visits the main heaven and tells the flock:

"Whatever Father Divine wants, I'll do it for him."

It sort of convinces Harlem that the cult is sound in claiming the world's three most important documents are:

"The Declaration of Independence,

"The United States Constitution and its Amendments,

"Father Divine's Righteous Government Platform."

Pittsburgh Courier
Pittsburgh, Pa.

HIGH CRIME RATE FOCUSES ATTENTION ON CULT'S PROGRAM

DEC 6 1941

By EDGAR T. ROUZEAU

NEW YORK, Dec. 4.—Social-minded New Yorkers of both races are quietly stealing Father Divine's peace program. Nearly all of it, except that phase dealing with separation of the sexes. That much they have left severely alone.

When Harlem's high crime incidence drew recent attention to the community's grave unemployment problem, you should have seen the grand rush. White liberals and race leaders engaged in a scramble to embrace the cult leaders most famous utterances. Panaceas for the ills of the community were offered on every side, and they all bore the Divine imprint. The only oversight was that no one bothered to give the self-styled messiah his due credit.

RACE COOPERATION URGED BY SOME

One school of thought, cued by the Rev. A. C. Powell Jr., newly-elected City Councilman from Harlem, advocated more mingling between adolescents of both races as a means of fostering mutual appreciation and understanding. Father Divine not only stands for this theory, but has long had it in practice. By doing away with color distinction, he has packed his heavens with white and colored angels, some of them quite good looking, who mingle and co-operate with each other every day for the betterment of the kingdom, and not a single rub has ever been reported.

DEC 6 1941

Other race leaders advanced the premise that crime and degeneracy were the natural outgrowth of social maladjustment due to unemployment. Members of Divine's flock have given up everything in life but bare necessities — food, shelter and clothing. The kingdoms provide for these. Thus there is no maladjustment around Divine. No crime and no degeneracy.

White liberals like Fannie Hurst, famous magazine writer, voiced the opinion that the race should cooperate more in working out its own salvation. Just another of Father Divine's preachments. If you doubt that his flock is highly cooperative, just count the estates, the farms and the rest resorts the peace program has acquired since Father Divine first came to the notice of New Yorkers, less than 15 years ago.

George W. Harris, former Harlem editor and alderman, is spokesman for another school of opinion which advocates the harnessing of the Negro's buying power for use as a potent weapon in breaking down racial barriers.

Father Divine has a right to smile at that one. While others are doing the talking, Divine is working, and has much to show for his efforts in this direction. Harlem today is full of "peace" business establishments, owned, operated and largely supported by Divinites. These establishments have sprung up within the past few years and are not to be confused with white-owned stores whose owners have considered it good business to hang out a "Peace" sign over the entrance of their establishments.

In a genuine Divine "Peace" store or business firm, both services and goods are sold at cut prices. The two peace garages, for example, one in 124th street and the other in 145th street, provide live storage for six dollars per month, as against an average of ten dollars per month in non-Divine establishments.

OPERATES JEWELRY REPAIR STORE

In the "Peace" grocery stores, of which there are several in Harlem, the Divinites manage in most instances to undersell the community's largest chain grocery stores. In two noteworthy cases where a Divine grocery store was opened next to a chain grocery, the chain establishment was forced to close within a matter of weeks. Main answer to this is that Divine stores do not have to pile up profits for stockholders and they also pool their buying power to pick up bargains.

A Divine jewelry store, located at 260 Lenox avenue, repairs an average of 500 watches a month and does more diamond setting than any other jewelry establishment in the community. The manager, explains that most of his trade comes from non-Divinites, who hesitate to take their diamonds elsewhere for fear of substitutions but bring it gladly to the Divine store because of the honest reputation of all of the cult leader's enterprises. New articles in this store retail at from 10 to 15 per cent less than in other establishments.

Divine restaurants, a landmark everywhere, provide complete dinners for 15 and 20 cents, even including desert. The "Peace" shoe shine parlors will shine your shoes for three cents and the barber shops will cut your hair for 15 cents.

DEC 6 1941

Divine moving vans are a dollar or two cheaper than all the others. The "peace" ice man will charge you eight cents for the usual ten cents block of ice. You can get your hat blocked in a "Peace" establishment for 25 cents as against 35 cents in other places, and the dveing and cleaning establishments will do your suits at least ten cents cheaper.

About the only "peace" establishments you will never find are Divine undertaking parlors and Divine hair-dressing shops. The little Harlem messiah frowns on the hair-straightening business and does not believe in death. Hence his followers leave these strictly alone.

DEC 6 1941

The "Peace" establishments that do exist, however, are well patronized by outsiders and have reduced unemployment in the kingdom to practically zero. What's more, no true Divinite will accept a tip, none are on relief and none are wanted by the police. Social-minded New Yorkers may slowly be coming around to the Divine way of thinking. But when it comes to action, the little cult leader is miles ahead of the crowd.

Amsterdam News
New York: N. Y.

DIVINE DEFIES COURT ORDER

MAR 8 - 1941

Maintains Refusal to Pay Verinda Brown $5,949 Judgement

MAR 8 1941

The $5,949 won from Father Divine by Mrs. Verinda Brown in a verdict handed down by Supreme Court Justice Dineen a year ago "has not and will not be paid," Jacob Shientag, the famed leader's lawyer, said Wednesday, "because Father and his followers feel that the judgment was obtained by perjury and false swearing."

And Father Divine won't go to jail either, Mr. Shientag added, because a bond in his behalf (preventing arrest) will be posted at 2 p. m. Friday to assure authorities that Divine will remain in the jurisdiction of the State until the case is finally settled.

That was the outcome of a hearing before Supreme Court Justice Philip J. McCook Wednesday afternoon when Father Divine's lawyer and William W. Lowell, attorney for Mrs. Brown argued the issuance of a body execution on Father Divine.

MAR 8 - 1941

In a conference before the hearing, Mrs. Brown's lawyer agreed with Attornew Shientag that there was no good purpose in bringing about the arrest of Father Divine.

Father Divine "personally has nothing", reporters were told, "and he doesn't expect anything. If he'd request his followers to pay the judgement, they'd gladly do so. But, because of the unfairness involved, Father would never agree to make such a request."

MAR 8 - 1941

In a previous hearing last weekenr, Justice McCook referred to Father Divine as 'undisputed dictator of his cult." The Justice was flayed for his attitude, however, in a public rally Sunday night at Brooklyn jurists and many other Rockland Palace where several notables gathered with Divine and 5,000 of his followers to protest the Supreme Court verdict.

Washington Post
Washington, D. C.

Father Divine to Get White House Overflow, Opines Private Cannon

OCT 26 1941

Jimmy Cannon is a former newspaperman who is now Private Jimmy Cannon of the 1229th Reception Center at Fort Dix. Cannon cut his journalistic teeth on a New York newspaper, then sharpened them on Broadway double-talk.

WASHINGTON—I met 10 people the first hour I was in Washington. They all walked as though they were running for a street car. They all said they were on their way to confer with the President. One of them was an actor. The closest any of these guys will ever get to the White House is a prayer meeting at Father Divine's suburb of Heaven across the river from the Roosevelt ancestral home at Hyde Park. But in 10 years I'm sure the actor will tell his children he was next to closing at the Roosevelt-Churchill conference.

* * *

I wasn't taking any chances. After listening to the phonies, I figured the White House was so crowded they were sleeping three in a bed. So I went to the House of Representatives. The car driver, who hauled me to what we Washington correspondents call the Hill looked at me as though I was a left-over from the Bonus Administration.

"Are you a soldier?" he asked.

OCT 26 1941

This wounded me, deeply. I was wearing my soldier suit.

I recognized one Congressman. His name is George Holden Tinkham. I didn't identify him at once because he wasn't standing on a lion. Representative Tinkham is a big game hunter who always gets his picture in print. He also has a beard and isn't very tall. If you look fast, he could be one of the guys who hung out with Snow White.

* * *

OCT 26 1941

I wound up by one-day leave at a steak house on Pennsylvania Avenue called the Occidental. They told me that the biggest men in Washington eat there. I looked the place over and saw one guy who was a cinch to be a cabinet member or a Supreme Court Justice. Why is it you never remember the faces of cabinet members or justices? This man was about 60, white-maned, pink-jowled, fashionable in a calm way and he sipped his coffee as he read papers he took out of a brief case. I was ashamed of myself. I didn't know who he was. I called the head waiter.

"Smart man," I said.

"The smartest man in town," the head waiter said. "He gave me the horse that beat *Whirlaway*."

"Plays the horses to relax, I suppose," I said.

"I said he's the smartest man in town," the head waiter said. "He's no horse player—he's the biggest bookie in Washington."

—— ***Jimmy Cannon***

New York Age
New York, N. Y.

Divine Facing Jail For Failure To Pay Judgment To Woman

MAR 8 1941

Charging the famed Harlem cult leader with "evading collection of his debts" and flouting the mandates of the court, Supreme Court Justice Philip J. McCook on Friday granted the application of Verinda Brown for a body attachment directing imprisonment of Father Divine for failure to pay a $5,949 she obtained against him last year.

The judgment was awarded by Justice Benedict D. Dineen, to Mrs. Brown, a former member of the Divine "kingdom" for the return of money and property entrusted to the cult leader on his advice not to keep her valuables in banks, according to the statements of Mrs. Brown.

MAR 8 1941

Jacob Shientag, attorney, and John Lamb, secretary to Father Divine, said that the ruling would "undoubtedly be appealed," although a bond must be posted if this is done.

"Were this a poor preacher," McCook said, "I might be disinclined, in the exercise of discretion, to authorize so drastic a remedy as civil arrest. Being convinced that he has access to money and property. . . a quite different situation is presented."

12-1941
Washington Tribune
Washington, D. C.

Churches Declare for Democracy Through Racial Justice at Meet Of Federal Council of Churches

JAN 11 1941

NEW YORK. — The semilan findings of the plenary sessions of the significant meetings of the Federal Council of Churches, the Home Missions Council of North America, the Foreign Missions Conference and other church bodies held at Hotel Dennis, Atlantic City last week marked a real advance of the churches of America in their attitude toward interracial brotherhood and democracy. The statements approved and sent down through the channels of these bodies to their 20,000,000 constituents follow in part:

"We need to recognize anew that the great need of a partly effective democracy is more and better democracy. Under a democracy people have the opportunity to grow morally and spiritually as they participate in their own economic organizations. We must extend democracy in government, industry, education and the life of the church itself. . . .

"The poverty and helplessness besetting share-croppers and migrants are a cause for immediate Christian action. We call attention of the constituent denominations and their theological schools to the need for ministers trained for special service to these people . . . We commend especially to the churches the projects for placing religious demonstration workers in areas of the Cotton Belt now being sponsored by the Home Missions Council and the Federal Council of Churches. . . .

Deplores Segregation

JAN 11 1941

"The basic social ideal of the Christian religion does not permit of discrimination. It is the duty of the Christian Church to emphasize the oneness of the human family rather than separation. . . We deplore racial segregation in the program of national defense, more particularly the forms it takes with certain minority groups, having to do with labor conditions and recreational facilities. . . The churches should urge that there be no discrimination in chaplaincy services or in the social and recreational activities within and surrounding the various army camps. Interracial groups in communities near the camps can find opportunity for interracial understanding and education in Christian responsibility by working in these areas of human relations. . .

"The church should lay emphasis on the practical implications of Christian brotherhood and on the need of promoting mutual understanding. We believe that friendships between individuals of different races are an effective means to these ends.

"That the churches in communities near camps where Negroes are in training give special attention to maintaining good relation between the races under the trying conditions of camp and community life.

JAN 11 1941

"We express as Christian our sympathy with the Jewish people in this hour of calamity for so many of their group in Europe. We deplore the existence of anti-Semitism in America and declare our oppostion to it because it is contrary to the teachings and spirit of Christ. We call upon all His followers to create Christian attitude toward the Jews. . .

"In view of the war hysteria now affecting Japanese in our land who are Americans the churches should endeavor to secure at once publicity for the peculiar problems faced by the Japanese in the United States. . . Spanish-speaking peoples present one of the greatest challenges to the Christian churches. We urged that more attention be given to creating appreciation of their needs and to spiritual fellowship.

Race Relations Sunday

"The observance of Race Relations Sunday and Interracial Brotherhood Month is commended as a beginning of a race relations program. This shoud be followed with practical social action.

"All labor unions should practice democracy in control and should not discriminate against any workers because of color or creed.

"Congress should provide that no industry receiving defense contracts shall discriminate in employment against any American citizens on account of race, creed or color.

"We urged the appointment by Congress or the President of a Commission on Unemployment to be composed of representatives of consumers, farmers, labor, finance, manufacturing, commerce, government, education, church, youth and welfare agencies without regard to race or color.

JAN 11 1941

Negro Leaders Active

In the several seminars out of which the above were reported and recommended to the churches, Negro leaders were active particularpants. In addition to those listed in release last week, the following were in attendance: Mrs. L. W. Kyles, Winston-Salem, N. C.; Dr. S. S. Morris, Philadelphia, Pa.; Dr. George M. Plaskett, Orange, N. J.; Dr. Charles W. Abington, Philadelphia; Dr. Joseph Gomez, Cleveland, Ohio; Dr. Thomas S. Harten, Brooklyn.

Chicago Bee
Chicago, Illinois

APPOINTED

MAR 9 1941

MAR 9 1941

Dr. CHANNING TOBIAS
Who was appointed to the federal council of Churches of Christ in America's advisory committee at its recent biennium in New York recently. Two other Negro churchmen were named to important posts.

Chicago Defender
Chicago, Illinois

Name Negro To Federal Church Body

MAR 15 1941

NEW YORK—Announcement was made here this week of the recent appointment of leading Negro churchmen for official functions during the biennium 1941-1942 of the Federal Council of the Churches of Christ in America.

Dr. Channing H. Tobias of the Colored Methodist Episcopal church has been appointed to the Federal Councils advisory committee. As a representative of his church he has served for a number of years on the executive committee of the Federal Council.

MAR 15 1941

Among other appointments for this biennium is the re-election of Bishop L. W. Kyles of the A.M.E. Zion church to the council's advisory committee, on which he has served for several years, and Bishop J. A. Gregg of the A.M.E. church as co-chairman of the council's department of race relations serving in this capacity with Mrs. Lucius R. Eastman, white, of the Congregational-Christian churches.

Tribune
Philadelphia, Pa.

Joe Louis Appeals To America To Aid Work Of Federal Council

OCT 11 1941

JOE LOUIS' appeal to white and colored Americans to contribute financially to the work of the Federal Council of the Churches of Christ in America at first glance seemed to be a peculiar combination. Casual analysis made it appear that the Council—an interdenominational Christian organization—was not averse to a tie-up with the boxing ring, if it would be financially profitable.

More careful scrutiny reveals, however, that the combination is a "natural", both the champion and the Race Relations Department of the Council being engaged in waging a battle against the same handicaps although in different spheres.

OCT 11 1941

We trust that the champion's desire to help the practical work of the Council will be as successful as his many fights to retain the heavyweight crown of the world.

New York Age
New York, N. Y.

National Conference Of Church Leaders To Discuss Problems Of National Defense And Urban Life

MAR 22 1941

WASHINGTON, D. C. — Negro and white church leaders including workers with youth will hold the third annual meeting of the National Conference of Church Leaders at Howard University School of Religion, April 17-18 under auspices of the Home Missions Council of North America and the Department of Race Relations of the Federal Council of Churches. This Conference represents an advance step in cooperative church movements for interracial justice and goodwill and in advacing church work across denominational lines.

The two most important questions for discussion at the meeting will be (1) the integration of Negroes in national defense industries; and (2) more effective service through the churches to needy rural districts in the Cotton Belt.

A seminar on Farm Security policies and the Program of the Churches will be held for an entire afternoon, and an entire session will be given to discussion of color discrimination in defense industries. The question of Church Comity and the Ecumenical Movement in both America and other lands will also be on the program. Each of these themes will be viewed from the standpoint of larger participation of Negro and white churches together for justice to racial minorities and goodwill among them. MAR 22 1941

The Conference will bring together for counsel with the churchmen experts from the Farm Security Administration, the National Advisory Defense Commission, and the religious education field. Leaders of a dozen denominations will be in attendance and representatives of youth groups will have an active share in the general sessions as well as a special section on youth work problems.

"These days of national defense give to the churches of America a responsibility larger than ever before," stated Dr. George E. Haynes secretary of the Conference, in announcing its program.

"Unless we face the issues that lie within our own communities and at the door of the churches challenging America to interracial goodwill and justice, we deny the very fundamentals of democracy and we violate the very nature of the Christianity we profess. Leaders of every denomination, race and creed are challenged by these issues. Strengthening the defense within our own church and community life by vigorous, constructive interracial action is our first responsibility."

Included in the roster of Conference participants are C. B. Baldwin, Giles Hubert, R. W. Hudgens of the Farm Security Administration; Robert C. Weaver and Channing H. Tobias of the National Defense Administration; Mark A. Dawber and Edith Lowry of the Home Missions Council of North America; H. Paul Douglass, Bishop S. L. Green, Bishop W. A. Fountain, B. Julian Smith and W. H. Jernagin (who is chairman of the committee on local arrangements), from national church bodies; H. V. Richardson of Tuskegee Institute; J. M. Ellison of Virginia Union University; Benjamin E. Mays, President Morehouse College; V. A. Edwards, religious extension worker at Forsyth, Ga.; Harry Koger, religious extension work in Arkansas. President Mordecai Johnson of Howard University has been asked to welcome the delegates at the opening session and give the keynote address of the meeting. MAR 22 1941

An official Business Committee directing the plans for the Conference includes such well-known church leaders as A. B. McCoy and C. D. Hubert of Atlanta, Bishops L. W. Kyles, A. P. Shaw, D. H. Sims, W. Y. Bell, J. A. Hamlett; Marshall A. Talley, H. S. Barnwell, B. W. Harris and others.

The call to the conference is "On To Washington."

New Group Rises to Fight Modernists

OCT 11 1941

World Telegram

Federal Council Called Radical

By DR. W. A. NICHOLS,
World-Telegram Religious Editor.

A new fundamentalist national group, the American Council of Churches, 340 W. 55th St., is assailing the long-established Federal Council of Churches, 297 Fourth Ave., as being too radical and representative of merely the extreme modernist group of Protestants. Thus, the new group asserts, the Federal Council presents a gospel "sometimes hardly to be distinguished from outright Communistic propaganda."

The Federal Council so far has declined to notice the charge, except for a brief mention at a recent directors' meeting.

Prominent clergymen from all over the country are in the new group. Among the New York members are Dr. W. W. Ayer, pastor of Calvary Baptist Church; Dr. J. O. Buswell, president of the National Bible Institute, and Dr. A. F. Williams, recently called by the First Baptist Church. The Rev. H. McC. Griffiths of Philadelphia has been elected general secretary and will move to New York. OCT 11 1941

Concerning the Federal Council, the new group officially declares: "Too long has the Federal Council of the Churches of Christ in America assumed to speak for all Protestants. It has, in fact, been a general instrument of soul-destroying modernism. It has gone far afield into political and economic activity. America needs spiritual leadership. She needs Jesus Christ as never before, not theories of social welfare."

In the new group's declaration of principles the Federal Council is said to stand for "a false unity, compromise with the Gospel and exaltation of men who deny many of the essentials of the faith."

Pittsburgh Courier
Pittsburgh, Pa.

Federal Council Of Churches Appoints Negro Officials

MAR 8 1941

NEW YORK, March 6.—Announcement was made here of the recent appointment of Negro churchmen for official functions during the biennium 1941-1942 of the Federal Council of the Churches of Christ in America.

Dr. Channing H. Tobias of the Colored Methodist Episcopal church, has been appointed to the Federal Council's Advisory Committee. As a representative of his church he has served for a number of years on the executive committee of the Federal Council.

Among other appointments for this biennium is the re-election of Bishop L. W. Kyles of the A.M.E. Zion church, to the Council's Advisory Committee, on which he has served for several years, and Bishop J. A. Gregg of the A.M.E. church as co-chairman of the Council's Department of Race Relations, serving in this capacity with Mrs. Lucius R. Eastman, white, of the Congregational Christian churches. MAR 8 1941

The Federal Council's Advisory Committee acts for the whole council on matters delegated to it by the executive committee. The department of race relations is now in the first month of its 20th year of service in carrying forward a nation-wide program in changing racial attitudes. Its projects in tenant-sharecropper areas of the Cotton Belt, in Consumers Cooperation education with a developing program in Harlem, New York City, and in the annual observance of Race Relations Sunday and Interracial Brotherhood Month, are parts of a nation-wide program.

New York Age
New York, N. Y.

3 Negro Officials Named By Federal Council Of Churches

MAR 8 1941

Announcement was made here Saturday of the recent appointment of leading Negro churchmen for official functions during the biennium 1941-1942 of the Federal Council of the Churches of Christ in America.

Dr. Channing H. Tobias of the Colored Methodist Episcopal Church has been appointed to the Federal Council's Advisory Committee. As a representative of his church he has served for a number of years on the executive committee of the Federal Council. MAR 8 1941

Among other appointments for this biennium is the re-election of Bishop L. W. Kyles of the A.M.E. Zion Church to the Council's Advisory Committee on which he has served for several years, and Bishop J. A. Gregg of the A.M.E. Church as co-chairman of the Council's Department of Race Relations serving in this capacity with Mrs. Lucius R. Eastman, white, of the Congregational Christian Churches.

The Federal Council's Advisory Committee acts for the whole Council on matters delegated to it by the executive committee. The Department of Race Relations is now in the first month if its 20th year of service in carrying forward a nationwide program in changing racial attitudes. Its projects in tenant-sharecropper areas of the Cotton Belt, in Consumers Cooperation elucation with a developing program in Harlem, New York City, and in the annual observance of Race Relations Sunday and Interracial Brotherhood Month, are parts of a nationwide program of an educational-social action nature worked out interdenominationally and interracially.

Macon, Ga., News
February 13, 1941

NEGRO PASTORS OFFER TO AID WAR ON VICE

Negro clergymen today offered their help to army men in cleaning up Macon, and Major W. P. Kennard praised their offer as "highly commendable."

"I am pleased to know that somebody in Macon has enough interest in the problem to take such a stand," the major said in reference to a resolution the Negro churchmen passed yesterday.

The colored preachers, members of the Evangelical Union of Macon, adopted unanimously a resolution proposed by the Rev. R. Waite Stennett of Washington avenue Presbyterian church, and addressed it to Major Kennard and Mayor C. L. Bowden.

✡ ✡ ✡

"OUR PASTORS, officers, members, and churches will be glad to co-operate with whatever facilities at our command in the well-being of the men who will be in our midst," the resolution said in part.

The measure was introduced as a reply to recent charges by Major Kennard that vice conditions exist in Macon unchecked. The major climaxed his appeals for a cleanup last week by addressing the Macon Ministeral Association, organization of white clergymen.

The Negroes referred especially to the complement of Negro trainees who will be quartered at the camp, and pointed out that "disease is no respector of race."

TEXT OF the resolution follows:

"We the ministers of the Evangelical Union of Macon feel keenly the moral responsibility which is ours to help in the spiritual guidance of the colored draftees coming to Camp Wheeler.

"We are cognizant of the fact that the destruction of one-tenth of the camp might mean the destruction of the whole camp. Disease is no respector of race.

"Therefore we want to offer our services to the city and camp authorities in whatever way we can help them. We feel certain that the highest, noblest and best camp morality cannot be developed by only developing the racial majority, at the exclusion of the racial minority, but only by a rounded program for all concerned.

"Our pastors, officers, members and churches will be glad to co-operate with whatever facilities at our command in the well-being of the men who will be in our midst.

"We are very jealous of our place as Christian leaders conferred upon us by the choice of our people. We will not willingly relinquish that place to any individual or organization. We therefore appeal to you to allow us to help you develop a wholesome, Christian attitude at Camp Wheeler."

Negro Pastors Organize Here

Rome, Ga., News-Tribune
February 26, 1941

Pastors of local negro churches have organized the Rome Colored Ministers Alliance, which will meet each Tuesday morning at 11 o'clock at the North Georgia Industrial and Religious Center on North Broad Street, it was announced today.

Officers of the group include the following:

The Rev. G. P. Bowman, pastor of Mt. Calvary Baptist Church, president; the Rev. D. W. Wiggs, pastor of St. Paul A. M. E. Church, vice-president; the Rev. J. I. Dixon, pastor of Metropolitan M. E. Church, secretary; the Rev. J. W. Howard, pastor of Matthews Chapel Baptist Church, assistant secretary; the Rev. N. Lazama, pastor of Presbyterian Church, critic; the Rev. J. L. Vaughns, pastor of Lovejoy Baptist Church, assistant critic and reporter; the Rev. F. L. Sanders, pastor of Thankful Baptist Church, chairman of program and contact committee; the Rev. J. B. Smith, pastor of C. M. E. Church, treasurer; the Rev. E. P. Vaughns, district missionary, chaplain; the Rev. W. H. Ferrell, president of Seventh District convention, chairman of race relations executive committee.

The members of the alliance have pledged themselves to work for law and order and to offer full cooperation to all agencies and administrations working for the good of all Rome.

Daily World
Atlanta, Georgi

Church Etiquette

MAR 30 1941

AS THE OLDEST and the most lasting institution among us, let the church set the example of peace. There should not be occasions where brother should strive against brother. It is a sore spectacle to see the ambitions of men run riot to the extent that they are willing to see churches torn asunder and the task of building a new one for the satisfaction of the disgruntled, saddled on the bent and tired backs of the poor and unsuspecting.

There should be some such system of ethics among ministers to the extent of discouraging the setting up of starvation churches for the satisfaction of a few who temporarily become displeased at certain men or regulations.

MAR 30 1941

As we see it the need is for fewer larger and more influential churches rather than more numerous and small churches.

In these dire times of tension and uncertainty, the churches should look about them and see how many can merge that the rest of the energy expended might be applied to the operation of business and business training for our boys and girls.

May there be from now on—we hope a slow up of church rucuses and church splits and split churches.

New York Age
New York, N. Y.

DEMOCRACY IN THE CHURCHES

MAR 22 1941

AND SPEAKING OF DEMOCRACY, a dispatch from Cincinnati, O., where executives of religious education represented 44 Protestant communions reports that Negroes who attended these meetings were barred from the hotel which was the headquarters of the conference.

MAR 22 1941

An apologetic letter from Harry C. Munro, director of Adult work and Extension of the International Council of Religious Education, asked the Negro delegates to secure accommodations in the Hotel Manse instead of the Alms Hotel, where the white delegates were stopping.

Refusal by a hotel to accommodate guests on account of race violates Ohio's civil rights law, and here was an excellent opportunity to make a test case.

MAR 22 1941

But aside from the technical aspects of the case, it seems to us that the Christian church can ill afford to exercise racial discrimination at this time if it wants to augment its membership. Instead, it should be setting the example to other institutions in this country on how to practice the ideals of democracy.

Star of Zion
Charlotte. N. C.

Negro Denominational Secretaries Excluded From Hotel

MAR 2 0 1941

National denominational executives of religious education representing 44 Protestant communions held a meeting on March 10th and 11th in a Cincinnati hotel that refused accommodations for Negro executives. The purpose of the meeting was to consummate cooperative plans, materials, promotion and strategy for a United Christian Education Advance. This Advance as publicized is a "concerted movement of Protestant educational forces to make available to every person and every home opportunities for Christain growth . . . release the power of God to change lives, to Christianize new areas of personal, community, and national life, to achieve Christian world brotherhood, and to lift up and glorify Christ in the hearts of men in our day." The movement is under the direction of the International Council of Religious Education with headquarters at Chicago.

A previous meeting was held in the Hotel Roosevelt at Pittsburgh, Pa., December 17-19, 1940. Arrangements were made and announced that all delegates would be accommodated (rooms and meals) without discrimination on account of race. Representatives of the A. M. E. Zion and C. M. E. denominations. and of the National Baptist Convention of America and National Baptist Convention U.S.A., Inc., participated in the Pittsburgh meeting. Wide publicity was given same in the Negro press, the Pittsburgh Courier publishing pictures of the 14 Negro delegates in attendance.

Announcement of the Cincinnat meeting over the signature of Harry C. Munro, Director of Adult Work and Extension, of the International Council of Religious Education contained the following:

MAR 2 0 1941

"It has been very difficult to arrange satisfactory hotel accommodations for our meeting in Cincinnati. We have taken the matter up with several of the good hotels with the Cincinnati Chamber of Commerce and also have made a careful approach to the Cincinnati Club. Our investigations have included both letters and long distance telephone calls. We find it impossible to secure accommodations without race discrimination. We have therefore made the following arrangements:

Our conference will be held in the Alms Hotel, known as "Cincinnati's Hilltop Hotel," located on Victory Parkway between Locust Street and McMillan Street. I am told that the following trolleys will reach the hotel: No. 68, 69, 70, Vine-Norwood, or the Zoo-Eden incline.

Room accommodations can be secured as follows: White delegates at the Alms Hotel, single rooms with combination tub and shower $3 each. Two in a room, $2.50 each. Negro delegates will receive comfortable accommodations in the Hotel Manse, 1004 Chapel Street, within about three and a half blocks of the Alms Hotel, which, according to our investigation, seems to be the best hotel entertaining colored guests in Cincinnati. Rates, we understand, are $2 single and $4 double with bath. We are planning to use these two hotels because they are close together, and on the whole this seems to have been the best arrangement which we could make."

MAR 2 0 1941

Refusal by a hotel to accommodate guests on account of race violates Ohio's civil rights law. Furthermore, Cincinnati hotels have entertained Negro members of other religious groups on previous occasions. Planning for and announcing a meeting where representatives of five constituent denominations would be discriminated against A.M.E, A. M.E. Zion, C.M.E., National Baptist Convention of America, and Nat'l. Baptist Convention, U.S.A., Inc., is a travesty upon the Christian enterprise. It likewise was contray to procedents of several years and the definite action taken in the past when protests were made regarding racial discrimination in meetings of the International Council.

MAR 2 0 1941

This surrender to racial discrimination on behalf of denominational leaders again raises the question "Why Christian Movements" must hold their meetings in hotels; and whether the modern hotel is conducive to spiritual insight or a substitute for the upper room where Christianity experienced its first baptism and great impulse. It is unfortunate that in a time like this, of confusion and threatened chaos, that Christian leaders may not demonstrate their oneness in Christ Jesus.

Star of Zion
Charlotte, N. C.

Are Negroes As Religious As Whites

APR 10 1941

Time was when Negroes who wanted to be critical of their people's attention to many other areas of life complained that Negroes were too religious. Church leaders and friends of the Negro frequently complimented the race upon what they called their distinctive religious interest and fervor.

But something has happened to the Negro. And strange as it may seem there is little difference between the Negroes of Georgia and those of New England; or between those of Mississippi and those of California. Nowhere are Negroes today as interested in church and religion as he was a generation ago. At least, not in the established, orthodox churches, like Methodist, Baptist and Presbyterian. The oft-repeated statement of the late Dr. Booker T. Washington that most Negroes "were either Methodist or Baptist unless they had been tampered with" is still theoretically true, but great hordes of them have been "tampered with" in recent years.

APR 10 1941

This latter fact raises a question in our mind as to whether Negroes are less religious than formerly, or whether his interest has simply shifted to religious sects and cults which permit more vocal expression and provide greater gregariousness. Thousands of Negroes are now followers of these various and sundry groups that are sometimes outside the pale of "regular" churches.

But the main point is that in any community you may find yourself on Sunday you may test for yourself this problem. Go through the streets of your city, town, village or even in the rural area, where Negroes formerly crowded the churches, and you will see hundreds of white people at church and Sunday school and only dozens of Negroes at their churches and Sunday schools. This is particularly true of the men. We venture that ten white men go to church per thousand to every one Negro man. And these figures are not based upon inequalities in population.

Something has happened to the Negro. Recent figures on church membership and attendance indicate that less than 40 per cent of the Negro population either belong or attend any church; and recent observations tend very strongly to support these figures.

Are these deductions correct? If, so what are the causes?

Globe and Independent
Nashville, Tenn.
12-1941

NEGRO STUDENTS NEED RELIGION

By Benjamin E. Mays
President Morehouse College

All students need religion, but the road of the Negro student is hard—harder by far than the road which is to be traveled by the white student. He has the normal handicaps, plus those imposed upon him because of his race.

Negro students are graduating from college in ever increasing numbers. At present more Negro students graduate from college in two years than in the eighty-nine years from 1820 through 1909.

As these students go through college and the university and as they face a semi-hostile world their religion is going to be sorely tried. Science tends to break down religious faith. These students are urged to consider as valid only that which can be weighed, measured and tested. They are told that truth is that which can be reduced to mathematical formulae and statistical analysis.

Blind Teachers Spreading Blindness

A few able professors, brilliant in their respective fields but untrained in religion and lacking in religious experience, go out of their way to take a crack at the church and religion. A few of them tell Negro students that all religion is compensatory and that it serves as an opiate for the people.

Students are thus encouraged to ridicule and laugh at the religion of their fathers. They are told that Christianity has failed. The present war, the economic confusion of our time, and the political chaos of man are being effectively used to proved that Christianity is helpless.

When they go out to make a living, they are further confused. They discover that certain economic or political doors are closed to them because they happen to have "blue eyes" or "blond hair." They soon learn that efficiency does not remove these barriers. Confused, bewildered and disillusioned, they are likely to become cynical, hostile toward religion and ultra-critical of the church. They are likely to throw out as useless the one thing that can save them from despair. They need religion.

Evaluating the Church

Negro students—all students for that matter—must learn that man cannot live by science alone however indispensable the science. They must be made to understand that man lives by emotions, ideals, faith, hope, many of which cannot be reduced to mathematical formulae.

If one cries "absurd," "compensatory," "opiate," the reply is, all life is compensatory and in some degree all life is an opiate. If the French people believe that some day things are going to be better for them, endure, and work to that end, that's compensatory; that's an opiate. But without this faith, without this belief, the French people could not survive.

Negro students need to develop a critical but fair appreciation for the Negro church despite its shortcomings. There are too many Negro churches. The leadership, both ministerial and lay, could be greatly improved. Frequently, the sermons are not relevant to everyday life.

There are many other adverse things that could be said. But to see these defects without properly evaluating the significance of this institution as to its role, past, present, and future, in American life would be just as unscientific as if one tried to make the Negro church a perfect institution.

The Negro and His Church

There are certain facts about the Negro church which no one can truthfully deny. It is about the most completely owned institution in the Negro race. Nowhere else, except in the home and in a few business enterprises, is the Negro's word so final and conclusive. The Negro church provides an opportunity for the common man to exercise leadership. It furnishes the masses freedom to relax after having been circumscribed and suppressed during the week. It has encouraged education and nurtured business. It is an institution that transcends race, denying freedom of worship to no man because of color.

In the early period of the Negro's freedom, it was the Negro minister who kept telling the members of his congregation that they were God's children, made in His image, and that they were as good as any human being God has made. These historical truths must be known and appreciated by Negro students.

Since the church is the Negro's very own and since it is here to stay, whether in its present form or in a modified form, it is the student's responsibility to help make it more efficient by criticizing it constructively from the inside rather than hurling epithets at it from the outside.

Negro students need to have an intelligent understanding of the Bible and a fair knowledge of the historical development of the Christian religion. It is amazing how little American students know about the Bible. It is no credit to the students to have no knowledge of how the Bible came into existence. It does not help him to be ignorant of the contents of the Bible and to say that he seldom, if ever, reads it.

Yet, there are many students who have no Biblical knowledge and seem to be proud of the fact. A goodly number of them have radical ideas about the Bible. But if one is radical about that of which he knows nothing, he makes himself ridiculous.

Lessons From History

The Negro student should also have some knowledge of the history of religions and a clear idea of the developmental history of Christianity. When he studies these, he will find many things that are not complimentary. But he will discover things beautiful, noble, and inspiring.

He will understand that man is incurably religious. He will see that it is not a question as to whether man is going to be religious, but a question of what kind of religion he will embrace; not a question as to whether mankind is going to have a God, but a question of what kind of God. He must cling to some object that he considers worthy of supreme devotion. An understanding such as this will give him a basis for formulating his philosophy of religion. Without such knowledge, he is likely to accept religion blindly without questioning, or he is likely to branch off on a radical tangent rejecting what he does not understand.

Somehow—and I do not know how it is to be done—Negro students need a faith for their day equivalent to that of their enslaved ancestors. They had the religious faith that brought them through when times for them were far more precarious than the times are for us.

Negro students, and Negro people generally, make a mistake if they see religion only as something which guaranteed them security. Our ancestors were inclined to make it give security in another world. The modern intellectual sees no value in it if it does not guarantee security here and now—social, political and economic. It goes without saying that a religion which ignores social problems will in time be doomed, but to make this the sole function of religions is to misunderstand the role of religion in history. This the Negro student needs to know.

He needs to know that if there were no heaven and if the Christian religion offered no solution to social ills, it would still have a function. The offering of material security, whether here or in heaven, has never been the sole function of religion.

Religious leaders must interpret religion to the Negro and to America so that religion will give direction to life—a direction that is neither communistic nor fascistic—nor even capitalistic individualism.

A Faith for Today

It is an interpretation of religion that recognizes the judgment of God in history—a faith in God that would not be shaken even if economic structures collapsed altogether, if governments the world over were destroyed, and if ecclesiastical systems came to ruin one by one. The Negro should still be able to say: "Be still and know that I am God."

This is a faith based upon the conviction that men cannot build systems of governments nor systems of economics as they please—a faith anchored in the belief that when certain fundamental principles of justice are trampled underfoot and respect for the sacredness of human personality is violated there will appear the judgment of God—a faith in God that understands that there may come a time in the history of a nation when its army, airplanes, submarines, and natural resources cannot save them—that an economic order can become so corrupt, a church can be so far removed from God that the inevitable result will be disaster.

An interpretation such as this will give poise and serenity in the midst of chaos and ruin. It will give one balance and direction however desperate the times.

With such a conviction one will strive for the establishment of a righteous order; but he will understand that if the righteous order is not established, both the unrighteous and the more nearly righteous will suffer. On the ruins of unrighteousness he will try again to build the City of God.

This kind of religion, therefore, would give direction to Negro life—security in the midst of insecurity.

JUN 6 1941
JUN 6 1941
JUN 6 1941
JUN 6 1941

Chicago Defender
Chicago, Illinois

THE NEGRO CHURCH

The Negro church has played a memorable role in the cultural development of the Negro race in the United States. Out of meager resources, schools of various categories and grades have been built and maintained with a view to securing better economic opportunities for the masses. Our early church leaders did not limit their activities to spiritual redemption. They were equally concerned with the economic salvation of their people. They fought in and out of the church for the observance of the political tenets for which sacrifice in blood was made by the founders of this republic. No one, therefore, who is familiar with this phase of our evolution would cast aspersion on the past leadership of the Negro church.

The present state of muddled world affairs, the titanic conflict of forces with divergent concepts, the attacks upon democracy, and the confusion of aims and purposes that grows out of a Fascist challenge, lead us to inquire what the Negro church of today is doing to advance the thinking of its followers and channel their action. Here and there isolated ministers with courage and intelligence have plunged into the stream of social action, often without the support of their congregation. Such individual acts, however laudable, are not enough. The moment calls for collective, unified action by the Negro church as a whole.

With its splendid tradition and moral prestige born of the battles it has won in behalf of the Race, our church should be able and willing to grasp the unusual opportunity presented by the crisis of the hour, and produce a dynamic, progressive leadership capable of bringing order out of chaos. The church should not be content to follow. It should lead.

The Plaindealer
Kansas City, Kan.

Negro Delegates Are Present At Congress Of Christian Education

MEXICO CITY.—The International Congress of Christian Education under the auspices of the World's Sunday School Association convened here Wednesday and will be in session until Sunday evening. Delegates are here from many countries and nearly all Protestant denominations of the world. Many outstanding religious thinkers and speakers are here to make addresses and to conduct discussion groups.

The stated purposes of the Congress are:

"1. DEEPER INSIGHT into the task, the obstacles, and the opportunities which Christian education faces as it goes forward with its part in world evangelization today and tomorrow.

This deeper insight should result from a re-emphasis upon the eternal realities in the Christian faith; an examination of the meaning for Christian education of present trends and influences; and a consideration of the obstacles and opportunities which Christian education faces in helping to bring into being the kind of world which Christians hope to have tomorrow.

2. PRACTICAL HELP for the work at home.

The Congress is international in character, and should not duplicate local conventions and training schools But it will try to point to some of the more effective plans which may be used in extending and improving Christian education in every country

3. RENEWED INSPIRATION to teach the Christian religion in such a day as this".

Among members of the Negro race represented in this great world meeting are Bishop J. A. Bray, Dr. B. Julian Smith, Dr. Richelberger of Chicago, Dean P. R. Shy of Lane College, Jackson, Tennessee, Mrs. Della E. Lewis of Shreveport, Louisiana, Bishop and Mrs. J. A. Hamlett of Kansas City.

JUL 18 1941

Telegraph
Macon, Georgia

National Deacons' Confab Closes Grand Two Days Meet

The eighth annual session of the National Deacons' Christian Union of America, of which James Ross, Washington, D. C., is president, closed its two days session Friday night at Tremont Temple Baptist, with the large delegation body consisting of representatives from Maryland, the District of Columbia, Virginia, South Carolina, Florida and Georgia, voting it the most successful and pleasing ever held.

JUL 21 1941

Dr. H. S. Bynes, Georgia state president, assisted by L. Marshall of the state and local union, served as hosts to the assembly of laymen, the largest organized body of lay workers in the country. A number of outstanding ministers were present and graced the program with sermons and addresses.

The Rev. J. T. Johnson, Atlanta, pastor of Zion Hill Baptist church, stirred the spiritual ferver of the convention as he preached the missionary sermon Thursday at high noon. The convention gave him a rising vote of thanks for his fine gospel message.

Dr. C. D. Hubert, Atlanta, pastor of Providence Baptist church and director of religious education of Morehouse College, Atlanta, preached the annual sermon Thursday night and also was accorded a vote of thanks.

Mrs. P. W. Ross, national president of the women's auxiliary, which held its sessions at historic First Baptist church, brought a most highly pleasing program for the entertainment of the women, that had a large delegation from various parts of the country.

REPORTS SUBMITTED

Outstanding among the reports submitted were the temperance report in which the committee condemned opening of beer gardens and liquor stores near churches. The resolution committee, recommended that the national body and state and district unions begin collecting funds to establish a national headquarters in Washington, D. C. Donations were recommended to be made to the Lot Carry Foreign Missionary convention and the Baptist Old Folks' home, Baltimore, Md.

Two outstanding resolutions adopted included the asking of the government to enact a law for a better control of alcoholic beverages and the resolution from the hospitality committee, in which they expressed thanks to the host pastor, the Rev. J. G. Hubert, Prof. H. S. Bynes and L. Marshall and the citizenry as a whole for such a fine entertainment.

OFFICERS ELECTED

Officers elected were:

Deacon James Ross, president, Washington, D. C.; J. S. Christian, first vice president, Richmond, Va.; Colton Carroll, second vice president, Charles County, Md.; M. M. Jefferson, third vice president, Baltimore, Md.; John T. Miller, corresponding secretary, Richmond, Va.; Wyatt J. Calvin, recording secretary, Richmond, Va.; H. E. Cook, assistant secretary, Washington, D. C.; W. A. Kyles, treasurer, Richmond, Va.; Jasper Clayton, chaplain, Washington, D. C.; H. S. Bynes, field worker, Macon; Richard Chatman, statistician, Washington, D. C.; James A. Hayes, marshal, Washington, D. C.

W. L. White, fourth vice president, Atlanta; L. Marshall, fifth vice president, Macon; P. H. Rivers, sixth vice president, South Carolina; executive board: John Veneble, Richmond, Va.; Alfred Minor, Washington, D. C.; Charles Gibson, Washington, D. C.; Preston Jenefer, Charles County, Md.; Robert Robinson, Washington, D. C.; D. D. Hall, Brunswick, Ga.; Winston Highsmith, Baltimore, Md.

Field workers, Deacon Rivers of South Carolina; D. C. Wilson, Daytona Beach, Fla.

Women's auxiliary officers elected were: President, P. W. Ross, Washington, D. C.; Lillian Jones, Richmond, Va., first vice president; L. Marshall, Macon, second vice president; Clara Johnson, third vice president; Mrs. Emma Fitzhugh, Washington, D. C., corresponding secretary; Margaret Highsmith, Baltimore, Md., recording secretary; Alice Shears, Washington, D. C., treasurer; Sadie Life, Saint Simon Island, marshal; Bessie Matthews, Baltimore, Md., state organizer; Leona Combe, Luella Ga., state organizer for the state of Georgia; Eliza Brooks, Washington, D. C., organizer.

Executive members: Lula J. Washington, Macon; Ella Bailey, Baltimore, Md.; Rosa Butler, Baltime; Goldie Greene, Baltimore; Ida Burke, Hyattsville, Md.

CONVENTION CHORUS

Excellent music was furnished throughout the sessions by the local and national convention chorus under the direction of Mrs. Goldie Green, Baltimore, Mr., and Deacon L. J. May, Macon. Special soloists were: Mrs. Ella Bailey, Mrs. Rosa Butler, Baltimore, Mr. and Mrs. Mamie Kurtz, Macon.

Serving as a guest soloist on the program Thursday night was Miss A. Bernice Singleton, who sang I'm So Glad Trouble Don't Last Always and Somebody Knocking at Your Door, accompanied by Nath[illegible] Lane Black, Miss Singleton is a member of the West Virginia State College chorus and girls' ensemble.

JUL 21 1941

At 3:15 p.m. the convention chorus composed of singers from Baltimore, Washington, D. C., and Richmond, Va., augmented with local singers, was featured over WBML radio.

The siight-seeing tour to Camp Wheeler and other scenic spots around Macon proved to be highly pleasing to the visitors.

The two days session of the national deacons' convention, was brought to a dramatic climax Friday night with the staging of a grand musical program at Tremont Temple. Among those who brought greetings on the program were: Dr. J. H. Gadson, president of Bryant's Theological Seminary, Fitzgerald, Ga., and the Rev. J. N. Marshburn, religious director for the general missionary Baptist convention of Georgia.

The next session of the convention will be held in July, 1942, at Richmond, Va., upon an invitation extended by Deacon James S. Christian.

Nashville, Tenn Banner
March 24, 1941

Famous 'Prodigal Son' Message Delivered by Negro Preacher

By DOROTHY REEVES

A seventy-six-year-old Negro preacher delivered his famed "Prodigal Son Day" sermon yesterday afternoon at the War Memorial Building for the forty-seventh consecutive year. In his simple, artless oratory lay fundamental truths which moved his audience of about 1,500 Nashvillians fully as much as it did his first group of listeners in a small church about ten miles out of Brownsville, Tenn., in 1894.

The Rev. W. S. Ellington, pastor of the First Baptist Church, East Nashville, told his story of the Prodigal Son in the true interpretation of the traditional Southern Negro.

"Just the day before the younger son decided to return to his home from the wickedness of the world," the aged minister drawled, "he dreamed that he was already back home at mealtime. There were turnip-greens cooked with hog-jowl, corn pones, and biscuits—those good, old-timey biscuits that just say 'Come on butter, come on!' When he awoke and looked about him, there was famine in the land.

"He started home and when he was climbing the last hill, his father rushed to him and showered him with kisses and presents," the story went on. "He gave him a signet ring, killed the fatted calf and called in all their friends and an orchestra to play for the merry-making.

"The earthly father in that story represents the Heavenly Father. Their goodness is the same, and is essential to save youth from its own impulsiveness."

Theme of this year's Prodigal Son Day was the saving of America's youth, and according to the slave-born minister, the three institutions of the home, the church and the school are the only means of accomplishing the aim.

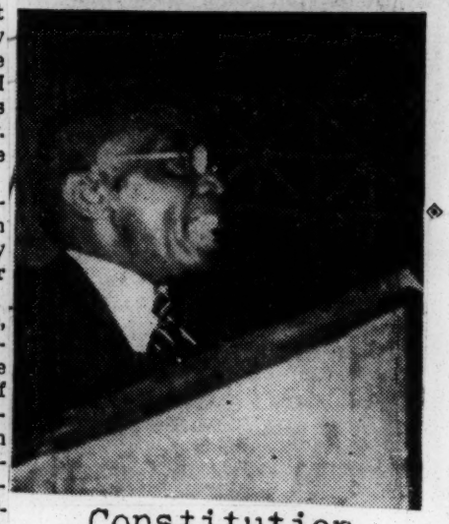
"If young people are brought up in the way of the Lord, they will remain in His way through life. Nations will beat their swords into plowshares when they learn to abide by the Golden Rule," he said. "That is the time when Hitler, Mussolini and Stalin will look to the Lord and be dismissed! There will be no place for their kind in His realm."

Born of slave parents in Greene County, Georgia, near Macon, the old Negro was himself a slave for two months. His name, like all other slaves, was the family name of the plantation owners, and his mother had such regard for the white man of the plantation family who baptized her, that she named her son William Singleton, after him.

"We never changed our names after the War Between the States," the minister said in a conversation before the nationally-known sermon began. "My father and mother thought it best to move to West Tennessee, then virtually a new state, and it was there, in the home of a gracious white lady that I learned my alphabet. She loved us 'Niggers' and treated us kindly. Her husband was a colonel in the army of the South."

His higher education was received at LeMoyne Institute in Memphis and at Fisk University here where he has preached for forty-one years.

Each year about the same time, he preaches his Prodigal Son sermon. The theme is always the same—the direct, naive story of the younger son and his folly—only the conclusion drawn from the story may shift to suit changing times and conditions. And yesterday, "America must do everything for her defense. But first, she must begin with her youth, and keep them in the right contact with the three character-building institutions, the home, the church and the school."



CROWD ATTENDS FORTY-SEVENTH "PRODIGAL SON DAY"—The Rev. W. S. Ellington (lower) delivered his forty-seventh consecutive sermon on the Prodigal Son story yesterday afternoon at the War Memorial Building, to a crowd of about 1,500 whites and Negroes. The minister, born in slavery in Greene County, Georgia, first preached the now famous sermon in the backwoods of West Tennessee, and since, has told the story over the nation. For the past twenty-six years, he has been pastor of the First Baptist Church, East Nashville.

Chattanooga, Tenn., Daily Times
April 15, 1941

NEGRO MINISTERS HOLD MEETING OF ALLIANCE

The Interdenominational Ministers' alliance met yesterday at Warren chapel with its largest attendance of the year, according to the Rev. C. J. Stanley, president.

Reports were heard from the civic, educational, evangelism and courtesy committees. The Rev. DeWitt S. Dykes, pastor of Wiley Memorial Methodist church, who delivered a series of lectures during Holy week at Clark university, Atlanta, outlined the course used for the students in the Atlanta college.

Constitution
Atlanta, Georgia
MAY 3 1941

City Christian Councils Hold Joint Meeting

Dr. Walker and Dr. Borders Are Chief Speakers.

"We have fellowship one with another, if we walk in the light" was the slogan motto of the meeting held yesterday at the Ebenezer Baptist church, and the theme of addresses delivered by ministers, both white and Negro, attending the second session of the joint meeting of representatives of the Atlanta Christian Council and the Council of Negro Ministers of Atlanta. One hundred persons were present.

Speakers were Dr. John M. Walker, rector of St. Luke Episcopal church, and Dr. W. Holmes Borders, pastor of the Wheat Street Baptist church. Devotions were led by Dr. C. A. Talbert, of Gammon Theological Seminary.

Dr. Walker urged that zeal, gifts, hard work and institutionalism on the part of the Christian minister and believer will not take the place of humble discipleship of the heart.

Dr. Borders chose as his theme, "Blood Is Red," and emphasized the hurtful danger that lurks in the presence of hatred and prejudice, which he declared to be forms of insanity.

Southern News
Almanac
Birmingham, Ala.

50 RURAL MINISTERS CONFER

MAR 20 1941

Take Home Program For Christianity Applied To Needs

ST. LOUIS, Mo.—More than fifty ministers from rural churches in Arkansas, West Tennessee and Missouri this week took back to their congregations a program for translating Christianity into a message of action for common people in every walk of life as a result of the three day conference here of the People's Institute for Applied Religion.

Drawn mainly from the rich cotton land of the Mississippi valley, land of a few enormously rich plantation owners and hundreds of thousands of extremely poor sharecroppers and farm wage workers, both Negro and white, the rural preachers spent their time discussing the real cornbread and sow belly problems of the people of their churches. The topics discussed at their first session show that they wasted no time in getting down to business on these issues. The topics were:

MAR 20 1941

1. Things which Oppress: (a) bondage on the plantations, peonage, (b) Unfairness in politics, the poll tax, (c) Unfairness of opportunity, poor schooling and discrimination.

2. Things which Free: (a) Fair conditions on the farms, (b) The right to vote, justice at the courts (civil liberties), (c) Good and free schools, and equal opportunities for all.

Among the national sponsors of the conference were Dr. John B. Thompson, chairman of the Southern Conference for Human Welfare; Harry Koger of Memphis, district secretary of the United Agricultural Workers (CIO); Dr. Max Yergan, chairman of the National Negro Congress; the Rev. Donald L. West, Southern News Almanac columnist, and many others. The People's Institute for Applied Religion is directed by Claude Williams, and maintains headquarters in the Lincoln Hotel, Little Rock, Ark.

MAR 20 1941

SAM HALL SAYS:

Why not clip this story and show it to your preacher? It's time all our preachers followed the lead of the few who are pioneering in applying Christianity to the real needs of our people.

Eufaula, Ala. Tribune
June 6, 1941

"BISHOP" SAM

A South Carolina negro who "took a liking" to the Philippines while he was serving in the war against Spain and went back there to convert the natives has passed on. He was coal-black Sam Brown, who organized his own denomination, elected himself to the office of bishop and went forth to preach the doctrine of brotherly love. His weapons were a Bible and a strong constitution.

Bishop Sam used a combination of slang and Scripture on his prospective converts. He referred to women as "skirts," was adept at cussing when the occasion seemed to require it and took a nip of liquor now and then.

"The non-Christian tribes believe they have been gypped by the low-land Christians," Bishop Sam used to tell the whites. "They say the Christians drove them back to the mountains from their old hunting and fishing grounds. Maybe this causes them to go head-hunting.

"Give the tribesmen land that won't be taken from them. Give them brotherly love and not bullets. Give them understanding and schools. When this is done the tribesmen will be peace-loving, good citizens."

Bishop Sam spoke Spanish, English and four of the principal Philippine dialects.

A year ago he told how he had talked to a girl of the Ilongot tribe about the iniquity of sending their men out to collect babies' heads or arms as gifts for their brides.

"Well," said Bishop Sam, "this skirt said no sir, she wouldn't send her man out for a head. I told her to spread the word around among the gals and I'm sure the ones she talked with won't want any heads for wedding gifts."

Chicago Bee.
Chicago, Illinois

28 NEGROES ATTEND CHURCH CONGRESS IN MEXICO CITY

AUG 17 1941

MEXICO CITY, Aug. 14 (ANP) —Representatives of 24 countries participated in the International Congress on Christian Education at Mexico City, July 16-20. More than 500 delegates were from the United States, 28 of them Negroes. Because of its inability to hold the World's Sunday School convention scheduled for Durban, Africa, in 1940, the World's Sunday school association convened this congress at Mexico City and a meeting that preceded it at Cuernavaca.

Various speakers and leaders of the congress sensed the needs of the world and were prophetic in their utterances as to what the churches might do to meet these needs. The rank and file of the congress seemed unaware of the social order's challenge to the church if civilization and the church are to survive. They seem conscious of no urge or methods except the traditional evangelistic objectives and efforts.

The addresses of Dr. E. Stanley Jones, famous Methodist missionary and author of India, probably sounded the highest notes of the congress. Speaking to an audience that taxed the capacity of the Gante Methodist church in which the sessions were held, he pleaded for a religion that sees not a man's color or class but a man redeemed and [illegible] re God and man.

AUG 17 1941

"If religion has nothing to do with poverty," he said, "it has nothing to do with its master. What the poor need, is not charity, but justice. We are willing to give charity but not justice. . . . Kindness without justice is an insult . . . I do not believe that poverty is the will of God. . . . Poverty is our will, not God's. The only good news to the poor will be there will be no poor . . . I want a society in which every child born into that society will have an equal opportunity with everybody else."

He insisted that equality of opportunity is basic in democracy and in Christianity. He declared the fact that there are two disinherited groups within "our borders—those who do not have a white skin and those who do not have wealth. As long as any man is bound, I am bound with him; as long as any man is captive, I am captive with him. I am not free until every other man is free." He pleaded that our own American government invest the gold it has buried in Kentucky in meeting human need without regard to race, nation or class.

Among other noted speakers on the program were Dr. Luther A. Weigle, Bishop Ivar Lee Holt, Dr. Henry S. Leiper, Dr. Ralp Felton and Dr. Elmer G. Homrighausen from the United States; Dr. Chester S. Miao of China; Dr. F. C. Laubach of Phillippine Island; Dr. Domingo Marrero from Puerto Rico.

Miss Rena J. Waller of Waterbury, Conn., served as secretary of the leadership youth group and rendered a very fine report to the entire youth workers section. Dr. Herbert B Shaw of Wilmington, N. C., served as a resource leader and speaker in the leadership youth group. Dr. Thomas W. Wallace served as resource leader in the social and economic adjustment youth group in which was a very lively discussion. Dr. Booker T. Medford at Attleboro, Mass., Bishop John W. Martin of the A. M. E. Zion church, Bishops James A. Bray and J. A. Hamlett of the C. M. E. church participated in the large Methodist meeting. Bishop Martin also participated in the Sunday morning service in El Mesias church in which Bishop Ivan Lee Holt preached and Josephus Daniels worshipped.

The Mexican people were extraordinarily hospitable and courteous. There were Negro members of several choirs as well as of churches in Mexico participating in the congress. Visitors were delighted in the beauty and efficiency of E. D. (Butch) Lewis' Manhattan inn at Cuernavaca.

Names of the 28 Negro delegates were:

African M. E. Zion Church

Bishop and Mrs. John W. Martin, James W. Eichelberger, Jr., Chicago.

Dr. H. T. Medford, Washington.

Dr. Thomas W. Wallace, Washington.

Mrs. Cordella Fauntleroy, Elmira, N. Y.

Rev. Booker T. Medford, Attleboro, Mass.

Dr. and Mrs. Herbert B. Shaw, Wilmington, N. C.

Mrs. M. D. Singleton, Pensacola, Fla.

Miss Rena J. Waller, Waterbury, Conn.

Colored M. E. Church

Bishop James A. Bray, Chicago.

AUG 17 1941

Bishop and Mrs. J. A. Hamlett, Kansas City, Kans.

Dr. B. Julian Smith, Jackson, Tenn.

Mrs. D. E. Lewis, Shreveport, La.

Dr. P. R. Shy, Jackson, Tenn.

National Baptist Convention, Inc.

Dr. W. H. Jernagin, Washington, D. C.

Dr. J. H. Jackson, Philadelphia.

tin, Chicago.

Mrs. James W. Eichelberger and Dr. James W. Eichelberger, Chicago.

Rev. Jesse Jai McNeil, Nashville.

Dr. William Epps, Jersey City, N. J.

Methodist (Central Jurisdiction)

Rev. Julius C. Johnson, Nashville, Tenn.

Prof. Harry Gil-Smythe, Baltimore, Md.

Miss A. D. Vinson, Nashville, Tenn.

African M. E. Church

Dr. Chas. W. Abington, Philadelphia, Pa.

Christian Churches

Prof. T. W. Pratt, Dallas, Tex.

Chicago Defender
Chicago, Illinois

Statistics Show Fewer Churches, More Members

AUG 30 1941

By ALVIN

WASHINGTON—(ANP) — Negro churches in the United States have shown a decrease in their numbers since 1926, according to a report from the office of Joseph C. Houchins in charge of Negro statistics for the bureau of the census.

Consolidation and abandonment of the churches are among the reasons advanced as the cause for the decrease from 42,585 in 1926 to 38,303 in 1936. Other causes are purely economic, says the department, in submitting a report.

However, new faiths have sprung up while others have died down. New churches not heard from in 1926 include the following: Christ's Sanctified Holy Church Colored; Fire Baptized Holiness Church of God of the Americas; House of God; Holy Church of the Living God; The Pillar and Ground of Truth; House of Prayer for All People; House of the Lord; The Church of Immanuel; The Latter House of the Lord, Apostolic Faith; National David Spiritual Temple of Christ Church Union; Triumph the Church and Kingdom of God in Christ; and United Holy Church of America, incorporated.

Among the defunct: African Orthodox church of New York and the Free Church of God in Christ.

The largest number of church are reported as follows

Baptist	23,093
A. M. E.	4,578
A. M. E. Zion	2,252
C. M. E.	2,063
M. E. Colored	1,730
All others	4,587

Of this number 13,528 churches are located in city, or one church out of every three among the Negro population.

AUG 30 1941

Seven states had more than 2,000 churches. All were in the South and are listed accordingly:

Georgia	5,954
Alabama	4,011
Mississippi	3,638
Texas	3,081
North Carolina	2,562
South Carolina	2,158
Louisiana	2,028

Next in line was Arkansas, which reported a total of 1,939 Negro churches.

Despite the decrease in the number of Negro churches, memberships showed an increase. In 1926 the figure was 5,203,487, and in 1936, it had jumped to 5,660,618, representing slightly more than one-tenth of the total reported church membership, and better 38 per cent of the total Negro population of the country.

Baptists flourished during this 10-year period with a 585,841 increase in membership from 1926. Principal memberships are shown:

Baptists	3,782,464
A. M. E.	493,357
A. M. E. Zion	414,244
C. M. E.	269,915

Mixed Denominations:

Methodist Episcopal	193,761
Roman Catholics	137,684
Northern Baptist convention	45,821

Memberships in all denominations by states is given:

Georgia	629,028
Texas	464,937
North Carolina	434,951
Mississippi	415,182

E. WHITE

Louisiana	330,980
South Carolina	330,479
Virginia	308,779
Arkansas	217,123
Pennsylvania	216,020
Tennessee	212,223

Florida, Illinois, Kentucky, New York and Ohio had memberships well over 100,000 but not as many as 200,000 church goers.

Church investments in buildings, etc., totaled the staggering sum of $164,531,531, representing about 4.8 per cent of the total church properties in the country. However, in the Negro group, the Baptist denomination had approximately 53 per cent of that total amount as represented in the church edifices and buildings.

Baptist	$93,798,181
A. M. E.	20,710,623
A. M. E. Zion	14,750,165
M. E. (mixed)	10,065,869

By states, the valuations of church properties show an interesting figure

Pennsylvania	$12,875,777
Alabama	11,432,063
North Carolina	11,204,158
Texas	10,692,465
Georgia	9,442,345

Twenty-three other states showed church properties valued at over a million dollars each.

As a result of the general economic condition, especially among Negroes, the expenditures in church were considerably decreased, the $15,221,790 spent representing a figure 35.4 per cent less than in 1926! This was accounted for in repairs, salaries which were reported reduced from the 1926 high.

The churches of Alabama expended $2,246,783 to top the list, which the churches in Texas spent $2,134,573. Returns from the Negro congregations from 11 other states showed an expenditure of sums in excess of a million dollars each.

In all, some 58 Negro and mixed denominations reported for this 1936 census. Of this number 55 had Sunday schools, showing that Sunday schools played an important part in the religious bodies.

Five religious bodies with a total of 33,716 churches made returns for 90 per cent of all Negro churches with Sunday schools. Negro Baptists reported 62.8 per cent of this number, or 21,976.

The African Methodist Episcopal church reported 4,120; the African Methodist Episcopal Zion reported 2,059; the Colored Methodist Episcopal church, 1,976 and the Negro congregations of the Methodist Episcopal church mixed, reported 1,390.

AUG 30 1941

More than two-thirds of all Sunday school teachers and scholars were reported by the Negro Baptists of the Negro churches with Sunday schools, nearly two-thirds or 64.3 per cent representing 22,508 churches were in rural areas and 12,513 in urban areas.

Of the 18,409 Roman Catholic churches in the United States, there were 178 with wholly Negro congregations; 140 of these being in cities and the remaining 38 in rural areas. Of their 137,684 members, 108,654 reside in cities while 29,030 live in the rural districts.

Daily World
Atlanta, Georgia

"The Negro and the Church"

Contrary to the general impression that church membership among Negroes is decreasing, the report of Joseph C. Houchins, in charge of Negro statistics in the Bureau of Census, shows that there was an increase in church membership by Negroes from 1926 to 1936 of nearly half a million persons. In 1926 there was a total of 5,203,487 Negro church members and in 1936 this number had increased to 5,660,618, representing slightly more than one-tenth of the total reported church membership and better than 38 per cent of the total Negro population of the country.

The same report shows that despite the increase in membership, the number of Negro church buildings declined from 42,585 in 1926 to 38,303 in 1936. Reasons for this decrease were given as consolidation and abandonment of churches during the years of the depression, purely economic.

OCT 9 1941

In all, some 58 Negro and mixed denominations reported for the 1936 census. Negro Baptists represent 62.8 per cent of the total with a total membership of 3,782,486; the African Methodist Episcopal Church was second with 493,357; and A. M. E. Zion Church, a close third with 414,244. Of the mixed denominations the Methodist Episcopal Church had the largest membership with 193,761 members, while the Catholic Church reported on 137,684 Negro communicants, mostly in the large cities of the North and Midwest.

OCT 9 1941

That the Negro denominations have made such a good showing, by comparison with other religious organizations in the country, is a tribute to their leadership. The church still represented the largest organized group of Negroes in the country, and for that reason is still our most influential organ of public opinion.

Young college graduates would do well to realize this fact and join up with some religious body if they would serve their race. Working through so powerful an organization, they can be of much more service than through their fraternal groups and small social organizations.—The New York Age.

Atlanta, Ga.
Georgia Baptist
Oct. 1 1941

NEGRO MINISTERS AND NEGRO LITERATURE

The editor of the Arkansas Baptist is highly conscious of the responsibility of Negro leaders and especially ministers in making selections of the type of literature that should be submitted for the reading and study of Negro youth. As a people read so will a people think, and as a people think, so will a people be. The Negro has been thinking in terms of slavery and of the inferiority of his race too long. God would be unjust to make one race inferior to another. He has made all races of one blood. It is true that there are some who are denied their rightful privileges to function as other races which produce racial inequality as a natural consequence. It is true that some races and individuals are more indolent, careless and self-conscious than others. Such types of behavior will produce race inequality but wherever races are equally active and industrious and have the same privileges and opportunities there is no such thing as race inequality or race inferiority. Negro youth must be taught these lessons and there is no better institution to do such teaching than the church. The Negro leaders of the church, especially the ministers, are more responsible for this new trend in our racial life than any other group. We must teach Negroes that they are not an inferior people. We must select literature that will lead them from slavery ideals of other days into more creative and self-conscious thinking. If other race groups look upon Negroes as inferior they will produce literature after that thinking and if Negroes read it and believe it, according to such thinking will they be. And forever will the race inferiority complex hinder the progress of the Negro people. We need more editors of the type of the Arkansas Baptist whose editorial reads as follows:

"The Negro leaders, and especially the Negro ministers, should stop and think seriously of the question of religious literature for a Negro religion. It is all right to read literature spun out of the brains of the white men, in order to learn just what he thinks about the Spirit of Christ, and see how he interprets the Scriptures about a universal gospel, but the white man cannot think out a code of religious ethics suitable for the Negro's religion; therefore it takes a Negro, and a Negro only, to do this thinking for the Negro. Thus it is time for the Negro to stop ballad writing and do some real thinking for his people. Think, Negro leaders, think! Think, Negro ministers, think! — Sunday School Informer.

Chicago Defender
Chicago, Illinois

Minister Flays Evangelist Aimee; Upholds Hughes' 'Goodbye Christ'

JAN 4 1941

LOS ANGELES — Taking as his theme the title of Langston Hughes' famous poem "Goodbye Christ," Rev. Clayton D. Russell, pastor of the People's Independent church here delivered such a blast at modern churches and modern Christians that the echoes are still much alive in this section.

The sermon excited widespread comment from both races here, and it proved so popular that it was necessary for the militant young minister to use the theme again the Sunday, following the original presentation.

Reverend Russell's daring preachment came on the heels of the much publicized invasion of Pasadena by Aimee McPherson, widely known white evangelist, who brought car loads of her followers to the swank Vista Arroya hotel at which Langston Hughes was scheduled to speak.

Labelling Hughes a "radical and an anti-Christ and a black devil," Sister Aimee and her "Archangels" set up such an uproar the famous poet returned to Los Angeles without delivering his scheduled talk to 600 of the Pasadena elite who had gathered to hear him.

Because of the nature of one of Hughes' poems, it was expected that Reverend Russell, too, would attack its author. But this was not the case.

Said Reverend Russell: "This poem, 'Goodbye Christ,' could have been written by an atheist, an idiot, a thinker, a Communist, or a Christian. Let us take it as a challenge to the church, for there are thousands who think the church has been sold down the river."

Some of the excuses people give for severance of their religious ties were listed by the young minister as: "The belief that the church has outlived its usefulness; Christ has failed to convert the world after 2,000 years; Christians are no better than anybody else; Christianity is used to keep the ignorant in ignorance, the poor in poverty, and the powerful in power; Christianity does not meet world conditions; the Christian church is being exploited by racketeers in ministerial garb."

"But," says Reverend Russell, "the church is neither a building nor a congregation—it is, or should be, an organized body of Christian believers endeavoring to express in thought, deed and action the ideal of Jesus Christ."

REV. CLAYTON D. RUSSELL

Some of the glaring faults of the church were pointed out by Reverend Russell as: blind denominational and sectarian rivalry; snobbish exclusiveness; the lack of a telling modern message.

"Some of our churches," said Reverend Russell, "are also saying Goodbye, Christ! Because so much of the energy of the church has been misdirected in its efforts to glorify the physical institution, it is sadly failing to throw itself wholeheartedly and unitedly into the struggle in behalf of great human causes.

"Is it not true," asked Reverend Russell, "that the church has grown so weak it could not cope with the war mongers? I wonder, that if in our negligence, we have not said 'Goodbye, Christ'?

"And yet," the hard-hitting minister continued, "while we deplore the faults of the church, they are not inherent. The faults of the church may be cured when the church desires to get rid of them—and she must shake off these faults or lose her effectiveness for good! I say the church must get back to the real application of the ideals of Christ!

"Christianity," asserted the young minister, "is headed toward a supreme crisis. Events are leading up to a world crisis. This generation will have to decide between materialism, atheism, communism, and the kingdom of God on earth in the East as well as the West.

"Christianity is real. It is not mere ideals. Many have said goodbye to Christ because those who preach teach false realism, something far removed from the world. Defeatism, in the sweet 'bye and bye,' after a while my crown...When Jesus said 'Love thy neighbor as thyself' he was not talking idealism, but stark realism."

Concluding his second sermon, Reverend Russell cried out that Christ had not failed man, but man has failed Christ. "Not Goodbye, Christ—but more Christ is the only thing which will bring sanity and human justice back to this war-torn world. America—and the world—needs Christ and his simple teachings now more than at any time in our history!"

Journal and Guide
Norfolk, Virginia

"What The Negro Gives To His Church"

JAN 11 1941

Shortly after Bishop R. R. Wright returned from South Africa, we published in the columns of this paper a series of articles on "What the Negro Gives to His Church." In this article the bishop, using figures from the United States Census, showed that the Negro gives less than two cents out of his dollar income to the support of the church and pointed out the common error that the Negro gives a large amount of money to the church.

The bishop says that the facts and figures from the United States Census show that the Negro gives through his church around $40,000,000 a year, that he has an income at the smallest calculation of $2,500,000,000 a year.

After the Negro has spent his $40,000,000 for the church he has approximately $2,460,000,000 left. The bishop asserts that out of the small amount the Negro gives to the church, he has accumulated over $212,000,000 worth of church property, that he has over 40,000 churches, over 6,000 parsonages that the Negro church operates colleges, schools, publishing houses, home and foreign missions, old folks homes, pensions societies, children's homes, newspapers, magazines, etc., etc.,—all out of less than two cents out of the Negro dollar.

The bishop claims that the Negro has organized this two cents better than he has organized the remaining ninety-eight cents, and calls upon the race to cease criticizing the church for its use of the two cents, and turn to organizing the 98 cents.

He compliments the beginning made by the race newspapers and insurance companies, but calls attention to the fact that Negroes spend far more for amusements than they do for churches. They however, have little amusement property as compared with church property. They spend ten times more for shoes but have very few shoe factories, etc.

The pamphlet covers 16 pages. It is illustrated with the bishop's picture and costs only 15 cents, if ordered from Bishop R. R. Wright at Wilberforce, Ohio.

Pittsburgh Courier
Pittsburgh, Pa.

RELIGION and LIFE

JAN 18 1941

By REV. GILES R. WRIGHT
Topeka, Kansas

In my last article, I mentioned my opposition to Organic Union at the present time, between the C.M.E., the A.M.E.s, as well as the A.M.E. Zion Church. For fear that I might be misunderstood in saying that the C.M.E. Church remain independent another explanation is necessary. Considering the challenge to the church in a rapidly changing social order, I take inventory of our potential power as a denomination. These powers and potentialities of Colored Methodism might never find its fullest expression in the organic union of the three denominations whose ranks are overcrowded with ambitious men clamoring for leadership.

While Negro Methodism have in common certain restricted rules, fundamentals of government and the like, yet to my mind, our ideals in church administration are more liberal and democratic than the sister denominations.

For example, the episcopacy in the C.M.E. Church is not a judiciary court, but each Bishop must stand alone on his own merits before our General Conference for his conduct or administrative policy. The laity of the C.M.E. Church has a recognized Connectional Lay organization with a well systematized year around program of their own. This liberal policy toward our laity is in keeping with the program of our Mother Church but it could not find expression in the other Negro Methodist bodies under their present attitude toward their laity. For this reason we could not co-ordinate our church program along these lines.

Our educational program differs greatly from the A.M.E. Church and our whole financial plan centralizes our general fund into the financial department, where it is allocated, according to a budget system under General Conference jurisdiction, to our Connectional Departments exclusively. We do not have and cannot have any misunderstanding about our monies under the faithful adherence to this method. I ask this question: "Can this system of the C. M. E. Church be co-ordinated with the practices of our sister denominations as we read of them in church papers and secular Negro weeklies?"

Next, consider our schools. We have more accredited schools perhaps than any other denomination. Paine college, located in Augusta, Ga., is under joint supervision of our Mother Church and our Connection. We cannot sacrifice this school, neither Lane college, Texas college, Miles Memorial college, Mississippi Industrial college nor Holsey Institute. All of these schools have great futures, and we look with cherished pride upon them and their great missions in the educational field. There is also our Connectional hospital with its Nurse Training school and many other set-ups that the visions of the fathers of our church made possible.

The founders of Colored Methodism wrought well and visionalized our leadership as they looked into the future. I call briefly the roll of the great benefactors of Colored Methodism: Bishops Lane, Beebe Jamison, Stewart, Miles, Vanderhorst, Holsey, and others. And the C.M.E. Church is a monument to their sacred memory.

Our task is to "carry on" to completion the work they so nobly began. Well, why should we lose our identity as a religious organization with so rich a tradition and heritage? Do we have to capitulate to save ourselves? Page our episcopacy, priesthood and laity and ask them—"What of the Future?"

Black Dispatch
Oklahoma City, Okla.

Clerics Flay White Religious Council For Calling Jim Crow Meeting

Notice For Cincinnati Conclave Directs Negro Delegates to "Hotel for Colored"

Officials Say "It's Best Arrangement We Can Make

MAR 22 1941

CHICAGO.—(ANP)—Colored church and lay leaders of the nation and of all Protestant denominations, this week were outspoken in denunciation of the "Unchristian attitude" of the International Council of Religious Education, in calling a meeting on March 10-11, in a Cincinnati hotel that flatly refused accommodations to Negro delegates.

Purpose of the meeting, described by one Negro delegate as a "travesty on Christian brotherhood," was to consummate cooperative plans, materials, promotion and strategy for a United Christian Education Advance. This advance as publicized is, "a concerted movement of Protestant educational forces to make available to every persons and every home opportunities for Christian youth . . . release the power of God to change lives, to Christianize new areas of personal, community, and national life, to achieve Christian world brotherhood, and to lift up and glorify Christ in the hearts of men in our day." The movement is under the direction of the International Council of Religious Education, with headquarters here in Chicago. MAR 22 1941

A previous meeting, colored churchmen said, was held in the Hotel Roosevelt at Pittsburgh, Pa. Dec. 17-19, 1940. Arrangements were made and announced that all delegates would be accommodated (rooms and meals) without discrimination on account of race. Representatives of the A. M. E. Zion and C. M. E. denominations, and of the National Baptist Convention of America and National Baptist Convention, U. S. A., Inc., participated in the Pittsburgh meeting and wide publicity was given it in the Negro press.

Announcement of the Cincinnati meeting over the signature of Harry C. Munro, director of adult work and extension, of the International Council of Religious Education contained the following which, delegates say, stamp it as a jim crow meeting, sanctioned by the Council. MAR 22 1941

It has been very difficult to arrange satisfactory hotel accommodations for our meeting in Cincinnati. We have taken the matter up with several of the good hotels, with the Cincinnati Chamber of Commerce, and also have made a careful approach to the Cincinnati Club. Our investigations have included both letters and long distance telephone calls. We find it impossible to secure accommodations without race discrimination. We have therefore made the following arrangements:

Our conference will be held in the Alms hotel, known as "Cincinnati's Hilltop oHtel," located on Victory Parkway between Locust Street and McMillan street. I am told that the following trolleys will reach the hotel: No. 68, 69, 70, Vine-Norwood, or the Zoo-Eden incline. MAR 22 1941

Room accommodations can be secured as follows: White delegates at the Alms hotel, single rooms with combination tub and shower, $3.00 each. Two in a room, $2.50 each. Negro delegates will receive comfortable accommodations in the Hotel Manse, 1004 Chapel street, within about three and a half blocks of the Alms hotel, which, according to our investigation, seems to be the best hotel entertaining colored guests in Cincinnati. Rates, we understand, are $2.00 single and $4.00 double with bath. We are planning to use these two hotels because they are close together, and on the whole this seems to have been the best arrangement which we could make.

A Chicago A. M. E. Zion delegate, discussing the Council's Jim Crow meeting, declared this week:

"Refusal by a hotel to accommodate guests on account of race violates Ohio's civil rights law. Furthermore, Cincinnati's hotels have entertained Negro members of other religious groups on previous occasions. Planning for and announcing a meeting where representatives of five constituent denominations would be discriminated against—A. M. E., A. M. E. Z., C. M. E., National Baptist Convention of America, and National Baptist Convention, U. S. A., Inc.—is a travesty upon the Christian enterprise. It likewise was contrary to precedents of several years and the definite action taken in the past when protests were made regarding racial discrimination in meetings of the International Church. MAR 22 1941

"This surrender to racial discrimination on behalf of denominational leaders again raises the question why "Christian movements" must hold their meetings in hotels; and whether the modern hotel is conducive to spiritual insight or a substitute for the upper room where Christianity experienced its first baptism and great impulse. It is unfortunate that in a time like this, of confusion and threatened chaos, that Christian leaders may not demonstrate their oneness in Christ Jesus."

Journal and Guide
Norfolk, Virginia

Clerics Denounce Jim Crow Meeting

MAR 22 1941

CHICAGO, Ill.— (ANP) — Church and lay leaders of the nation and of Protestant denominations this week were denouncing the "Unchristian attitude" of the International Council of Religious Education, in calling a meeting on March 10-11 in a Cincinnati hotel that flatly refused accommodations to Negro delegates.

The purpose of the meeting was to consummate cooperative plans, materials, promotion and strategy for a United Christian Education Advance. MAR 22 1941

A previous meeting, churchmen said, was held in the Hotel Roosevelt at Pittsburgh, Pa., December 17-19, 1940. Arrangements were made and announced that all delegates would be accommodated (rooms and meals) without discrimination on account of race

Representatives of the A. M. E Zion and C. M. E. denominations and of the National Baptist Convention of America and National Baptist Convention, U. S. A., Inc. participated in the Pittsburgh meeting and wide publicity was given it in the Negro press.

12-1941
Columbia, S. C. State
July 3, 1941

Mayor, City Councilmen Named in Suit

Worship Group Asserts Action in Denying Permit Without Legal Right

Court proceedings were started yesterday at the Richland county courthouse against Mayor L. B. Owens and members of city council in an effort to force them to issue a city building permit for erection of a Negro house of worship in the 2400 block of Calhoun street.

The action was brought in the name of Bishop C. M. ("Daddy") Grace, head of the House of Prayer churches in the Southeast area.

The plaintiff alleges that application was made to the City of Columbia for a permit to errect the house of worship and declares that City Engineer W. S. Tomlinson refused to grant it and also that council refused to vote a permit.

The request was made originally last December and again later.

The erection of the house of worship would not constitute a violation of any zoning ordinance and council's action was "arbitrary and without warrant or legal reason," the plantiff contends.

Elder Haskell Posey sought the permit here. Elder Posey was head of the House of Prayer, Cherry street near Valley park, which council closed in March, 1940. The case was carried to the state supreme court after W. H. Rawlinson, then chief of police and acting on council's orders, closed the House of Prayer. Subsequently, the supreme court ruled the closing was legal because of the disturbances reported frequently at the House of Prayer.

In seeking the present house of worship, it was declared at council meeting by the petitioners that no act which might lead to undue noise or disturbance of neighbors was contemplated and that all would be in an orderly fashion.

At the time council refused the permit, City Attorney Paul A. Cooper said that he would uphold legally council's position in event it was challenged.

Attorney Clint T. Graydon represented the applicants at that time and in yesterday's court action his name appeared as joint counsel with A. A. Tarlton.

Although the papers were taken out earlier, the actual serving of notice upon the city of the suit was not made until later when County Court Bailiff R. L. Beard served the papers on Mayor L. B. Owens at city hall.

Afro-American
Baltimore, Maryland

"Wife" Asks Daddy Grace Support Boy

NOV 1 1941

WASHINGTON

Suit was filed in District Court Wednesday (yesterday) against Bishop Charles M. (Daddy) Grace in an effort to prevent his leaving the jurisdiction of the court and asking that he be required to set up a trust fund for a 7-year-old child alleged to be his.

Mrs. Angeline Montano of 4502 Nash Street, Northeast, filed the suit against Daddy Grace, an evangelist and one-time landlord to Father Divine, asking that he be required to set up a trust fund for Marceline Valentine Grace, described in the petition as their child.

Married in 1932

According to Mrs. Montano's petition, she and Daddy Grace were married in 1932 at Yuma, Ariz., and the son was "born in lawful wedlock." Attempts to reach Daddy Grace for comment on the suit proved unavailing up to press time.

The evangelist, referred to in the petition as "Daddy Grace, Father in the Gospel and the Holy Prophet," is described by the woman who says she is his wife in her petition as a man who "lives lavishly, with luxurious homes in many States on the Atlantic Seaboard and in Cuba."

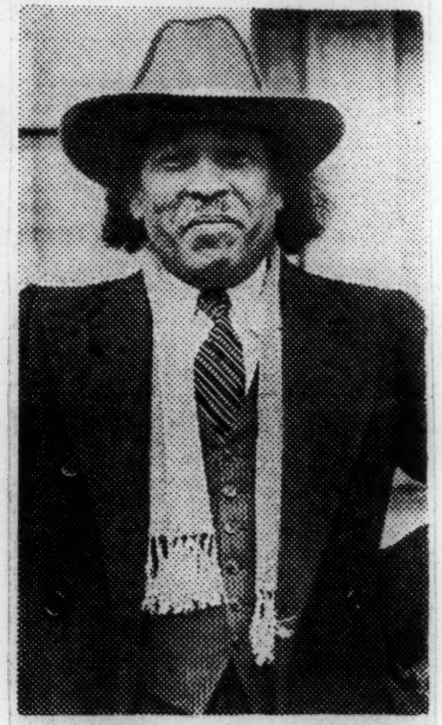
NOV 1 1941

She asks the court to prevent the holy prophet from leaving its jurisdiction, asserting in the petition that he frequently goes to Cuba for the winter.

Missions in Many Cities

Daddy Grace's headquarters in Washington are located at Fourth and M Streets and he also has a meeting house on Seventh Street, Northwest. He recently figured in the news here when he baptized a host of converts in Washington streets with a firehose.

Mrs. Montano filed suit under



BISHOP C. M. GRACE

the name of Montano, believed to be the original name of Daddy Grace, that being the name by which he was known before he became generally known as Daddy Grace.

The evangelist is also reported to have meeting houses in Newport News, Va., New York City, Baltimore, Philadelphia and other Eastern cities.

Pittsburgh Courier
Pittsburgh; Pa.

WRITER ACCUSES SECT OF RACE PREJUDICE

AUG 23 1941

By DEAN GORDON B. HANCOCK

ST. LOUIS, Mo., Aug. 21.—Within the last five years it has been my fortune to attend three religious conclaves. The Oxford group in England four years ago attracted delegates from the four corners of the earth. More recently I attended one of the great meetings of the Seventh Day Adventists.

Last week, in St. Louis I ran into the annual conclave of Jehovah's witnesses led by Judge Rutherford. I spent a whole day following up every lead that I thought would help me to understand this great movement. I had thought I might find "something different," but my disillusionment was complete when I had spent a part of two days among Jehovah's witnesses.

If Jehovah's witnesses excel in anything it is in their zeal to sell literature which is propaganda of the most effective sort.

It was intriguing to watch the Negro "witnesses" who were "in the ring even if they did not make a thing." These dark skinned "witnesses" did their part to sell their share of printed merchandise. The thing that interested me was, that at one of the meetings I went to a rather important section of the spacious auditorium of the arena and betook myself to one of the prominent rows of seats and sat in the very middle of the unoccupied row. I sat there for three hours, and although my section became crowded, these white witnesses left unoccupied three seats on my left and two on my right which goes to show that they were not too busy "witnessing" to forget the color line.

Sunday there was a great baptizing of some 1,500 new "witnesses" made during the conclave in St. Louis. The new Negro witnesses were sent to the Negro YMCA for baptism; while the whites were baptized in the great pool in Forest Park. And so Jehovah's Witnesses declined to let their colored brethren be baptized in the same po

AUG 23 194

When great old Richard Allen just took the ox by the horns and went out and built his own church, he had something! There is a great Negro rush today into every new religious sect but it only means the Negroes are trying to be "diffeernt." The Negroes always find themselves fooled on all these new religions. Jehovah's Witnesses like all the rest will only "suffer" the Negro, but they do so knowing that he is not an integral part of them. When therefore Negroes turn to these new white cults they may as well search out and find the jim crow coach for they will wind up in one by and by. If our white religionists insist on fooling us, let us not fool ourselves.

New York Age
New York, N. Y.

UNIFICATION OF NEGRO METHODISTS

JAN 18 1941

AN INPORTANT STEP was taken in Philadelphia last week when Bishops of the A. M. E. and A. M. E. Zion Churches met together to discuss the question of merging the two largest branches of Negro Methodism. All those present saw the desirability of a united Negro Methodist Church and expressed the hope that such an eventuality might be brought about to an early date.

In these days when unity is a watchword, and in which the white Methodists of the North and South have set the example of unity by getting after a schism of more than half a century, there seems no reason why similar Negro denominations should not unite.

We agree with Bishop David H. Sims of the A. M. E. Church, who in addressing the conference said: "We should put aside every stumbling block and if this is done the Zions and A. M. E.'s should come together."

In business it has been proven that economies in administration can be brought about through the merger of smaller groups with a common goal, and we believe it would be of great advantage to the Negro race not only to have the various branches of the Methodist Church unite but also for the two factions of the Baptist Church to get together, and prove to the world that Negroes can work harmoniously in a large organization as well as in smaller groups. The Colored Methodist Church, which has a large following in the South, should also be included in plans for the merger of Negro Methodists.

Since most of these denominations hold their General Conferences in 1942, now is the time for them to get together and work out details for the merger to be presented to their next respective General Conferences.

Nashville, Tenn. Banner
May 7, 1941

Methodist Leader To Give Address

Meeting this morning in three divisional units at the McKendree Methodist Church, the Board of Education of the Methodist Church heard reports from departmental secretaries of the various phases of work included in the editorial, local church, and educational institutions units of the board.

The entire board is in session in Nashville for three days this week for the first time since Methodist union was completed and headquarters established in Nashville. The board was set up with Nashville as headquarters last October and reports at this meeting cover the period of seven months during which the unified board has functioned.

Chairmen and executive secretaries of the respective divisions of the board conducting today's sessions were: Local Church, Bishop Paul B. Kern, chairman; Dr. J. Q. Schisler, executive secretary; Dr. N. F. Forsyth, associate; Educational Institutions, Dr. G. Bromley Oxnam, chairman; Dr. H. W. McPherson, executive secretary; Editorial Division, Bishop H. Lester Smith, chairman; Dr. Lucius Bugbee, executive secretary, and Dr. C. A. Bowen, associate.

Reporting on the programs of Christian Education fostered by the Local Church division, Dr. Schisler announced that 38,000 local church schools with a total enrollment of 5,521,000 are reached by the program. Special instruction is given under the department of Christian Education for Children while the Youth Department and the department of Christian Education for Adults and the Leadership Education Department reach many thousands more.

According to Dr. McPherson, there are 120 educational institutions related to the Board of Education. In particular he referred to the success of the work being done in the field of Negro education by Dr. M. S. Davage, secretary of the department of Educational Institutions for Negroes. Other branches of the division reach students at state and independent colleges and universities, while schools for pastors and graduate correspondence courses have been established to work for a better trained ministry.

Circulation of church school periodicals has reached as high as four million copies per issue, ac-

West Point, Ga. News
June 12, 1941

METHODIST GROUP TO SPONSOR NEGRO BIBLE SCHOOL

MRS. EDMUND F. COOK CHAIRMAN, ANNOUNCES FACULTY, SCHEDULE

Sponsored annually by the Christian Social Relations committee of the Methodist church, the 1941 session of the Daily Vacation Bible school for colored people will open Monday morning, 9:30, at Negro school building on East Tenth street. Classes in Bible study, arts and crafts, singing, and recreation will be held daily, closing at 11:30. Mrs. Edmund F. Cook is chairman of the sponsoring committee.

More than 400 children and adults attended the 1940 school which was under the direction of Mary Jim Thomas, whom the Methodist committee has selected to supervise the instruction again this year "because of her ability and her devotion to the cause."

The morning devotionals will be conducted by Mrs. Arch Avary. Mrs. W. T. Harrison will superintend the musical programs. The public is cordially invited to visit the school and to assist in the opening exercises.

"The Christian Social Relations committee of our church," says Mrs. Cook, "is convinced of the worthiness of this Daily Vacation Bible school for the colored people. Their response from year to year, and the results that have been obtained assure us that much good is being accomplished. We believe a visit from the white people of the community would be helpful in many ways."

Faculty-Personnel

Mrs. Harvey King will serve as superintendent of the kindergarten classes, with Mrs. J. H. Barrow and Mrs. Gordon Neal as her helpers. Miss Gordie Bates will supervise the adult department.

Colored instructors and assistants will be Alice Davidson, pianist; Willie Jewel Huguley and Omega Davidson, secretaries; Nora Potts and Mary H. Tatum, kindergarten workers; M. L. Thompson, primary department.

Mattie Davidson, first year juniors; Mattie L. Huguley, second year juniors; Ollie Canady, intermediates; Eva Summers and Irene Graham will be in chorge of decorations; Layman Canady will lead the daily salute to the American flag; Emma L. Johnson, the salute to the Christian flag; Corene Weston, the salute to the Bible.

Amsterdam News
New York, N. Y.

Atlantic

Seven College Heads Speak

Gathering Is First Since Merger; 800 Attend

SEP 13 1941

ATLANTA (ANP).—The Atlantic Coast Area Council meeting, first gathering in this section since the merger of the Methodist Church, south (white) and the Methodist Episcopal church, found hundreds of delegates in attendance at the gathering of the Negro M. E. churches in this area. The delegates meeting in Central Methodist church came from Georgia, South Carolina, Alabama and Florida and were presided over by Bishop Lorenzo H. King, who is in charge of the Atlantic Coast areas of the Central jurisdiction of the Methodist Episcopal church.

Seven presidents of Negro colleges spoke to the assembly on "College Night." These were J. B. Randolph, of Claflin College, who presided; David D. Jones, of Bennett College; W. A. Fountain, Jr., of Morris Brown College; E. C. Peters, of Paine College; B. F. Mays, of Morehouse; E. G. Clement, of Atlanta University and Mrs. Mary McLeod Bethune, of Bethune-Cookman.

A drive was launched by Bishop King for the purpose of raising funds to retire and pension pastors of the Atlantic Coast area. Mrs. Bethune proposed that the area council take over 187 acres of land near Bethune-Cookman on the Atlantic ocean and make itself responsible for the development of a home there. This might be somewhat similar to Bishop Jones' project near New Orleans, known as Gulf Side. It was pointed out that this is one of the few opportunities for Negroes to secure frontage upon the Atlantic ocean.

Leaders and prominent speakers during the four-day session were Dr. L. S. Moore, Chester, Pa.; E. D. Bancroft, associate secretary, General Board Lay activities; R. F. Harington, Savannah; J. A. Baxter, Robert M. Williams, Washington; J. W. E. Bowen, New Orleans and J. W. Golden, Memphis.

Nashville, Tenn Banner
September 11, 1941

Negro Education Board Has Meeting

The first regular meeting of a new Board of Education for the Central Jurisdiction of the Methodist Church, which is composed of nineteen Negro conferences, was held yesterday at State A&I Normal College, attended by fifty white and Negro Methodist leaders.

The newly-organized board will have supervision over all educational work of the Central Jurisdiction of the Methodist Church, which includes fourteen Negro Methodist institutions of higher learning, including Meharry Medical College here.

All three active Negro bishops of the Central Jurisdiction, one of the six grand divisions of the reunited Methodist Church, participated in yesterday's meeting.

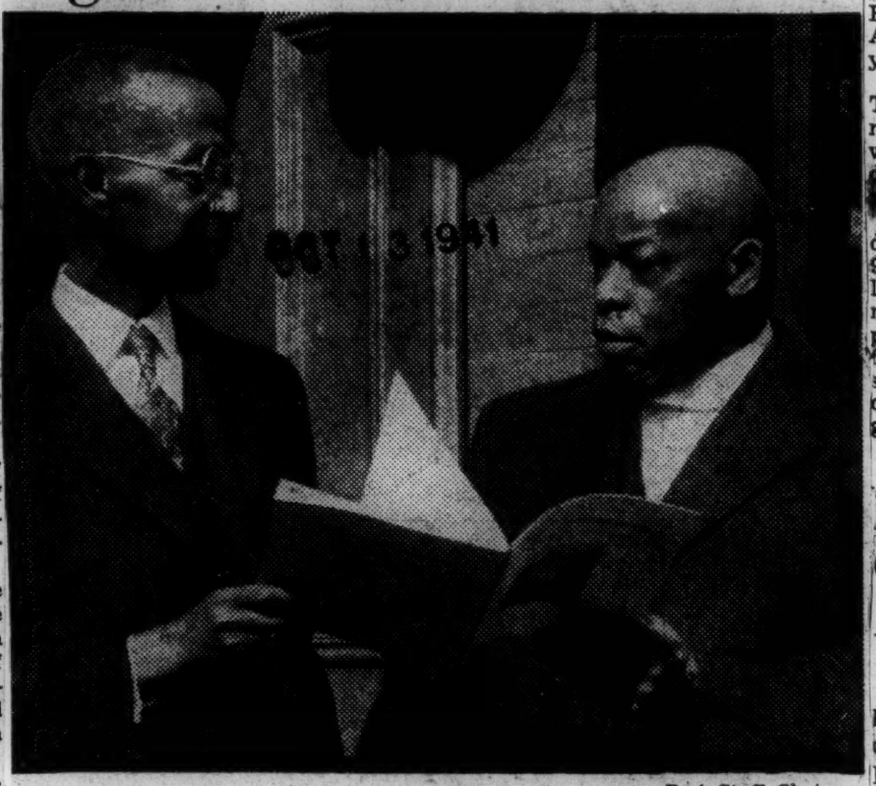
Local arrangements for the board meeting and the committee planning were under the direction of Dr. M. S. Davage, secretary of the Department of Negro Institutions of the Methodist Church, and Dr. T. B. Eccles, director of youth work in New Orleans.

Bishop Robert E. Jones, of Columbus, O., was elected president of the board. Other officers are Bishop Lorenzo H. King, of Atlanta, Ga., vice-president; the Rev. J. W. Haywood, of Morristown, Tenn., secretary: Mrs. Hattie Douglas, of Baltimore, Md., assistant secretary, and M. L. Harris, Little Rock, Ark., treasurer.

White officials of the National Methodist Board of Education, located in Nashville, who participated in the meeting, were Dr. J. Q. Schisler, Miss Mary Skinner, the Rev. J. Fisher Simpson, the Rev. M. Leo Rippy, the Rev. Walter M. Towner, Dr. N. P. Forsyth and Dr. Lucius Bugbee.

Washington Post
Washington, D. C.

125th Anniversary Celebration Begins at Mount Zion Church



Post Staff Photo

125TH YEAR—Mount Zion Methodist Church, Twenty-ninth and Dumbarton Avenue, Georgetown, yesterday began its 125th anniversary celebration. The Rev. E. A. Haynes (left) welcomes Bishop Monroe H. Davis, guest preacher

Past and present members of historic Mount Zion (Negro) Methodist Church yesterday mingled at services initiating the congregation's 125th anniversary celebration.

They came to the landmark at Twenty-ninth and Dumbarton Avenue, Georgetown, for the morning services, to hear the Right Rev. Monroe H. Davis, one of the bishops of the African Methodist Episcopal Church, bring anniversary felicitations.

Last night they listened to a sermon by the Rev. J. H. Peters, superintendent of the Washington District for the Negro churches of the Methodist Conference.

Presiding at yesterday's services was the Rev. E. Adolph Haynes, who became Mount Zion pastor last May.

As the anniversary fete continues this week, tonight will be observed as "denominational night" when the Salem Baptist choir will sing and the Rev. Frank E. Hearns will preside. "Youth Night," will be tomorrow and "Ex-Pastors' Night," Wednesday.

Commercial Appeal
Memphis, Tennessee

NEGRO METHODISTS OPEN SESSION HERE

More Than 600 Partake Of Holy Communion

More than 600 members partook of Holy Communion yesterday morning at the opening program of the sixth session of the West Tennessee Conference of the Negro Methodist Episcopal Church at the Greater Chapel, Washington near Orleans. Bishop J. Arthur Hamlett of Kansas City, Kan., presided and the communion sermon was delivered by Rev. T. M. Smith of Covington, Tenn.

The afternoon program was in charge of the Woman's Missionary Society with M. L. Lawson presiding. The official welcome to delegates was given at the night session by Mayor Chandler, who was introduced by Dr. Arthur W. Womack, pastor of the host church. Dr. S. E. Howie of Westminster Presbyterian Church, represented the Interracial Group. Others speaking were Dr. J. E. Walker, Rev. J. W. Hall, Rev. A. McEwen Williams, Prof. J. A. Hayes, Dr. U. S. Walton, and Alice Gilchrest, representing the youth organization.

Music was by a 100-voice chorus. This group will sing at all of the night sessions of the meeting which will continue through Sunday when appointments for 1942 will be read.

Bishop Hamlett will open today's program with meditation at 9:30 o'clock. Rev. W. J. G. Maclin of Chicago will conduct the noon-day devotions. The schedule provides for the women's meeting from 3:30 to 5:30 o'clock, and a special conference from 6 to 7 o'clock, followed by the night program.

Columbia S C State
November 25, 1941

Negro Methodist Churchmen Meet At Florence

Florence, Nov. 24—The six-day program of the South Carolina conference, Methodist church, Atlantic coast area, central jurisdiction, will start Tuesday with preliminary committee and cabinet meetings and a public session.

Candidates for examinations are scheduled to meet the committee at 2 o'clock Tuesday afternoon. A meeting of the cabinet composed of nine district superintendents and Bishop Lorenzo H. King, who will preside over the conference sessions, is on the program for 7 o'clock in the evening at the district parsonage.

The opening public session is scheduled at 7:30 Tuesday night. Those who are scheduled for the welcoming program include Rev R. G. Lawrence, Dr. A. W. Hill, Dr. N. T. Bowen, Dr. R. N. Brooks, editor of Christian Advocate, Southwestern edition, and Dr. H. W. Bartley.

Bishop L. H. King, resident bishop Atlantic coast area, will open the first business session of the conference on Wednesday morning with devotions and holy communion. He will be assisted by the district superintendents and the Rev. J. W. Taylor, entertaining pastor. A welcome address will be delivered by Superintendent C. C. Reynolds, Florence district.

Business sessions of the conference will follow each day in the morning and afternoon.

All sessions are scheduled to be held at Cumberland Methodist church, the Rev. J. W. Taylor, pastor.

The South Carolina conference of the Methodist church, Central jurisdiction, is holding its third annual session since unification and the second since Bishop L. H. King has been elected and appointed to the Atlantic coast area. This conference is holding the one hundred and thirty-seventh session as legal successors of the South Carolina conference, Methodist Episcopal church.

On the Wednesday evening program are Dr. N. J. Crolley, anniversary board of pension; Dr. A. R. Howard, anniversary board of temperance, prohibition and public morals, and Dr. D. H. Stanton, anniversary American Bible society.

Thursday afternoon there will be addresses by Charles W. Coldwell, conference lay leader, and Dr. J. W. Workman, anniversary of the board of lay activities.

Thursday evening, the education program of the church will be presented. Dean E. H. Fitchett, Claflin college, presiding at this public session. Dr. M. S. Davage, secretary of the board of Negro education, Methodist church, will deliver the principal address.

Friday afternoon addresses will be delivered by the Rev. E. A. Love, anniversary board of home mission and church extension; Dr. Willis J. King, president of Gammon Theological seminary, Atlanta, Ga., and Dr. R. M. Williams, pastor of Calvary Methodist church, Washington, D. C.

Friday evening Bishop L. H. King, Atlantic coast area, will make a special lecture. Special music by Claflin college choir will also be heard.

Saturday afternoon John H. Burgess will preside at a youth hour. President Phyllis M. Gibbs will preside at the womens session.

Sunday morning, after Love feast, a sermon by Bishop L. H. King and ordination service, the appointments will be read and conference will adjourn.

J. D. McGHEE.

12-1941

METHODISTS

Florence, S. C., Morning News
November 28, 1941

Proceedings Of S. C. Conference Of Central Jurisdiction Now Under Way Cumberland Church

An emergency rally for Claflin College, Orangeburg, and a spirited address by Dr. J. W. Workman at anniversary of the Board of Lay activities were among the highlights on Thursday of the South Carolina conference, Methodist church, Central jurisdiction, now convening in a six days session at Cumberland Methodist church with Reverend J. W. Taylor the entertaining pastor.

Bishop Lorenzo H. King, Atlantic Coast area, presiding at the sessions, made many pertinent observations concerning the reports of committees, district superintendents, and the emergency rally held Thursday.

The emergency rally for Claflin went over the top when more than nine hundred dollars in cash was raised from the districts which made reports upon roll call.

Dr. M. S. Dorage, secretary of the board of Negro Education, gave $425.00 for the board, Bishop L. H. King donated $50.00 and Professor John P. Burgess, Orangeburg, gave $25.00, making a total raised in the emergency rally for Claflin $1420.00.

Already reported raised during the year for Claflin was the amount of $10,196.50. The grand total for Claflin College as reported amounted to $11,616.50.

Dr. R. N. Brooks, editor of the Southwestern Christian Advocate and representing the Board of Publication, Methodist church, presented a dividend check of $1,103.99 to the South Carolina Conference from the Board of Publication, which represented the conference dividend share from the sale of books to Methodists of the six jurisdictions.

It was the first dividend check of this kind to come to South Carolina conference in a decade.

Bishop L. H. King presented other connectional board representatives to the conference on Thursday.

Among the leaders presented were Dr. E. A. Love, a department head from the Board of Home Missions and church extension, Dr. M. S. Dorage, Secretary of Board of Education, and Dr. J. W. Golden, executive secretary or evangelism, Central jurisdiction.

C. W. Caldwell, conference lay leader, and Dr. J. W. Workman, delivered spirited addresses in the afternoon at the anniversary of the board of lay activities.

The conference will continue to hear reports on Friday and hear addresses for connectional leaders.

The third annual session of the South Carolina conference, Methodist church, since unification, elected and appointed the following officers and committees Wednesday and Thursday were as follows:

F. H. Grant, secretary; assistants W. C. Strother, G. S. Sawyer, C. R. Brown, R. G. Lawrence of Orangeburg, B. C. Wilson of Pageland T. J. Pendergrass of Bennettsville, T. H. Pickney of St. George.

Statistician, J. A. Summers of Bamberg; assistants, A. P. Gillard of Cheraw, N. T. Bowen of Clio, R. E. Bethea of Gaffney, R. B. King of Spartanburg, B. C. Jackson of Marion R. C. Conner of Timmonsville, L. A. Gelzer of Bennettsville, T. B. Thomas of Clover, E. M. Washington of St. Paul, A. J. Hall of Westminster, H. L. Brewer of Hartsville, C. C. Barr of Florence, Paul Washington of Berkley, R. M. Walker of Orangeburg, T. W. Bowers of Walterboro, Joseph Mitchell of Cottageville.

Conference treasurer, Rev. A. R. Howard of Sumter.

Postmaster, F. Marcus of Orangeburg.

Reporter to Advocate, J. C. Gibbes of Latta.

Courtesy committee, G. A. Thomas of Spartanburg, I. V. Manning of Florence, H. B. Jones of Charleston.

The following were received by tranfer from other conferences; W. L. Roberson, Texas, and C. H. Richardson, Savannah.

12-1941

METHODIST EPISCOPAL CHURCH

Athens, Tenn., Post Athenian
February 5, 1941

Saint Paul Methodist Church Board Meets

ETOWAH—A meeting of the Saint Paul's Methodist church Board of Education was held at 7 o'clock Monday night in the church when plans were made for the following occasions:

"Race Relation Day" is to be observed Sunday morning in the services. An offering is to be taken for Negro schools, Prof. S. B. Thornton is to be guest speakerfl

Plans were made to participate in the leadership training school to be held the week of Feb. 16. This is to be a joint school of the Saint Paul's and Tenth Street Methodist churches.

At the night worship services on Easter Sunday a pageant has been planned.

The board also made plans to sponsor a six weeks missionary study with the church and the organizations taking part.

Nashville, Tenn. Tennessean
February 9, 1941

METHODISTS

Negro Ministers to Attend Conference in Atlanta Feb. 18-21

A conference on ministerial training for the Central Jurisdiction of the Methodist Church—a division including all of the Negro conferences in the former Methodist Episcopal Church, South—will be held at Gammon Theological Seminary, Atlanta, Ga., February 18-21, it was announced here yesterday by the church's Secular Press Bureau.

From Tennessee will go the following Negro ministers: J. C. Johnson, Nashville, D. S. Dykes, Chattanooga, and J. B. F. Shaw, Memphis.

Atlanta, Ga. Constitution
January 26, 1941

Court Settles Negro Pastors' Pulpit Claims

Former Pastor Ousted, Ending Battle Over Church Post.

The Rev. B. J. Jones, new pastor of the colored Methodist Episcopal church on Butler street, will fill his pulpit there today in peace by virtue of a court order definitely ousting the Rev. H. D. Denson, former pastor.

The battle of the pastors came into Fulton superior court in the form of an injunction petition seeking to restrain the Rev. Denson from occupying the pulpit of the church and the trustees of the church from changing the church's status in any way.

The petition set forth that Bishop W. Y. Bell, of the C. M. E. C., transferred the Rev. Denson from the Butler street church to the Holsey Temple church during the last conference, but that the Rev. Denson refused to accept the assignment.

Furthermore, when the Rev. Jones, assigned to succeed the Rev. Denson, appeared to take over, the petition charged the Rev. Denson flatly refused to let him. Whereupon, the Rev. Jones reported the matter to his bishop and the legal action resulted.

Denson and the board of trustees sought to withdraw the Butler street church from the C. M. E. C. conference, the bishop charged in the petition for injunction. Denson and the board replied they did not intend to withdraw, but added that the church had an indebtedness of $3,000 and that the board was liable for it.

Judge Paul S. Etheridge last week continued in force an order restraining the Rev. Denson from interfering with the church and from entering its pulpit.

Columbia, S. C. State
February 10, 1941

Seen Here and There

Today the forty-first day of the year with 324 days to follow . . . Motorist picking up a badly beaten Thirtieth division soldier on a road near West Columbia Saturday night . . The youngster, his face bruised and his pockets turned inside out, explained between sobs that a group of Eighth division soldiers had beaten him and taken his money . . . A Fort Jackson prisoner acting morosely and telling the guard, "I think I'll just end it all." . . . The guard fingering his gun and replying, "Well, all you've got to do, buddy, is to break into a trot as if you were trying to get away and I'll save you the trouble." . . . The prisoner promptly returning to his duties of picking up scraps of paper with a slight show of zest.

Seen Here and There taking a friend to catch a train yesterday and missing it by a minute . . . Checking train and bus schedules and finding that no other transportation to the visitor's destination (Timmonsville) was available until this morning . . . Whereupon, jumping into the automobile and checking out in an attempt to overtake the train at Eastover . . . At the first glimpse of the town, seeing the train in the station almost a mile way, billowing white smoke . . . Arriving just in the nick of time and the flagman remarking, "If we hadn't run a hotbox you would have missed us by one minute." . . . Phew!

Looking very attractive yesterday and wearing corsages of dainty flowers, Miss Myrtle Winn, Miss Katherine Winn and Miss Elizabeth Hunt.

Having birthdays . . . Mrs. C. G. Gantt . . . Jack Germany . . . Miss Myrtle Davis.

Noticing Harry Manos, former soldier in the Greek army and seller of bananas, taking time off yesterday to play with his dog, which wears a green ribbon as a collar.

Learning the reason that two former pet turtles of Miss Marie Wall of Smith street passed to the great beyond was because they ate ice cream and cake.

Charles DeMates, Edgewood's Gene Autry, having acquired unusual skill in his ability to ride a horse and looking quite handsome on his steed yesterday.

The family of Sgt. Arthur Swiger moving Saturday from Edgewood to their new home in Melrose Heights.

Mrs. A. L. Knight of 1213 Devine street having a birthday today.

BIRTHDAY ANNIVERSARIES: George K. Laney of Chesterfield, H. A. Lewis of Marion, M. M. Sneaily of Batesburg, P. E. Bradshaw of Anderson, L. S. Ward of Conway, Judge George B. Greene of Anderson, R. A. Brunson of Orangeburg, George B. Sheppard of Laurens, Virgil Harvey of Edisto Island, Richard M. McCants of Columbia, Miss Althea Bird of Columbia, James S. Setzler of Pomaria, John M. Carlisle of Bennettsville, L. G. Mishoe of Greeleyville, M. J. Hough of Chesterfield, W. H. Welch of Kingstree, E. N. McDowell of Camden.

Notable Birthday Anniversaries: W. C. Fields; Charles Lamb, 1775; Judith Anderson, actress; "Bill" Tilden, tennis champion.

Spanish-American peace treaty signed February 10, 1899. Upper and lower Canada united February 10, 1841, 100 years ago.

Statistics of annual meeting of South Carolina Methodist conference held in Camden February 10, 1841, with Bishop J. O. Andrew presiding. Total white membership 26,945. (Negro membership 30,481). Total membership of two Methodist conferences held in November of last year reported in this manner: Upper South Carolina, 85,268; South Carolina conference, 70,713; a total of 155,981.

Pittsburgh Courier
Pittsburgh, Pa.

SEVEN CITIES ASK FOR GENERAL CONFERENCE

MAY 3 - 1941

St. Louis and Memphis Reported to Be Outstanding Contenders for the Honor and Prestige of Entertaining the 1942 General Conference of the Colored Methodist Episcopal Church.

MEMPHIS, Tenn., May 1—Informed circles say that more cities and stronger appeals are being made for the 1942 General Conference than is usually the case. Among the churches and cities which are making strong bids for the 1942 session are: St. Paul Church, Chicago; Phillips Temple Los Angeles; Morning Chapel, Fort Worth; Beebe Tabernacle, Houston; Lane Metropolitan, Cleveland; Phillips Temple, Indianopolis; Williams Memorial Temple, Shreveport and St Peters Chapel, Kansas City, Kansas. Occasional conference has also been made that Memphis may be a "dark horse" to jump into the race seeking to entertain the high tribunal of the church.

MAY 3 - 1941

Although St. Louis, nearer the center of the church, has had the distinction of entertaining three General Conferences of the C. M. E. Church, 1914, 1922 and 1930, unconfirmed reports are current that St. Louis may join the ranks of bidders for the 1942 session. In addition to its easy accessibility to all sections of the chcurch, and the two fine church edifices and large following of the C. M. E. Church in the big Missouri City, another factor which may favor St. Louis is her reputation for being a place where many bishops are elected. Those who mention St. Louis, cite that in 1914, two elevations took place, the Reverends Randall A. Carter of Georgia and Nelson C. Cleaves, South Carolina, were elected. In 1922, four Bishops were elected there, the Reverends R. T. Brown, Alabama; J. C. Martin, Tennessee; J. A. Hamlett, Tennessee and John W. McKinney, Texas. In 1934, three elevations took place, Reverends H. P. Porter, Texas; James A. Bray, Georgia and John H. Moore of Mississippi.

MAY 3 - 1941

However, strong influence will be brought to bear by those opposing electing more bishops to have the Conference meet in another city and especially since St. Louis has entertained the Conference three times in the past 28 years.

The following is the personnel of the Departmental Boards: Finance, Bishop R. A. Carter, chairman; Prof. George F. Porter, financial secretary. Members, R. L Young, D. R. Starks, S. W. Broome C. K. Lewis, W. Q. Hunter, and A. H. Jenkins. Publishing, Bishop C. H. Phillips, chairman; Wilson R. Pipkins, publishing agent. Members, T. M. Gatewood, J. A. Walker S. L. Garette, L. M. Bell, T. C. Little (deceased, W. M. Washington R. D. Stoner. N. T. Walker, A. L Welch, J. A. Ragan (deceased) Education, Bishop J. A. Hamlett chairman; Bishop R. A. Carter chairman of the executive committee; Bertram W. Doyle, general secretary. Members, W. R Banks, S. W. Broome, E. Dyer H. W. Evans, Miss A. E. Kelly J. B. F. Praither, A. L. Welch Conference Clamants, Bishop H P. Porter, chairman; J. B. Boyd general secretary. Members, M. A Crowder, S. H. Harris, C. I. Bullock, T. H. Copeland, S. J. Mashaw T. M. Gatewood. Religious Education, Bishop J. A. Bray, chairman B. J. Smith, general secretary Members. W. J. Colvin, J. D. Hudson, I. L. Coleman, J. G. Hollis, W. M. Frazier, J. A. Hamlett, Jr., A. A. Womack. Missions and Church Extensions, Bishop C. L. Russell, chairman; F. L. Lewis, general secretary. Members, M. Thompson, W. Q. Hunter, Eli Jones, A. H. Jenkins, J. G. Hollis, P. H. Smith, E. Dyer, M. Johnson, J. A. Walker, S. H. Harris. Evangelism, Bishop W. Y. Bell, chairman; J. M. Reed, general secretary. Members, L. M. Bell, Eli Jones, T. M. Gatewood, W. M. Frazier, D. R. Starks, E. L. Hollis, C. I. Bullock, M. A. Crowder, W. Q. Hunter, E. Dyer. Public Relations, Bishop Charles L. Russell, chairman; C. E. Chapman general secretary. Members H. W. Evans, W. A. Johnson, J. G. Hollis, A. L. Welch, W. M. Frazier, J. B. Prather, W. R. Banks, M. A. Crowder, Research Specialists, E. P. Murchison, Jr., H. J. Carruthers, J. D. Hudson, E. T. Woods. Lay Activities, Bishop J. H. Moore, chairman; E. F. Durr, general secretary. Members, R. L. Young, P. H. Smith, W. Q. Hunter, W. M. Canady, D. R. Starks, J. A. Hamlett, Jr. Commission on Operation and Counsel Between Methodist Episcopal and the Methodist Churches, Bishop Randall A. Carter, J. A. Hamlett, J. A. Bray, W. Y. Bell; Doctors J. F. Lane, Mattie E. Coleman, D. R. Glass, W. H. Evans, C. H. Tobias, W. A. Bell, Bertram W. Doyle, B. J. Smith.

MAY 3 1941

Source: Daily World
Atlanta, Georgia
September 29, 1941

COMPLETE UNION OF ALL METHODISTS IS NEWEST PREDICTION

Pageant Pleases Crowd of 2,500; Delegates Continue to Pour into City for Four-State Church Meet.

The Atlantic Coast Area Council meeting enters its third day at Central Methodist Church this morning. Hundreds of delegates from the states of Georgia, South Carolina, Alabama, and Florida continued to overflow the Mitchell Street church where inspiration and instruction as to methods. under the newly merged Methodist church were given by Presiding Bishop L.H. King and a corps of experts of the connection.

A complete union of all Methodists loomed Wednesday when two bishops, Lorenzo H. King, Atlantic Coast Area, Central Jurisdiction Methodist Church, and William A. Fountain, Georgia, African Methodist Episcopal Church exchanged solemn handshakes at the Bishop's hour of the Area Council session.

The auspicious prediction and pledge by the two bishops of the largest of Methodist denominatinns came after the welcome address delivered by the Rev. J. A. Baxter to 800 delegates and a like number of visitors jamming Central Methodist Church where all the public seesion are being held.

Globe and Independent,
Nashville, Tenn.

THE NATIONAL BAPTIST CONVENTION OF AMERICA

JAN 10 1941

The work of the National Baptist Convention of America, under the leadership of Dr. Green L. Prince of Texas, President, is divided and distributed among several boards; each with a chairman and corresponding secretary; to carry on the work between the sessions of the parent body. Each board is composed of a certain number of members to help along with the work, and it is the duty of the chairman and corresponding secretary, to so jointly organize the work, that each member of the several boards, will find enough work to do, to keep in close touch with its chairman and corresponding secretary. This work, is one of love, and not of earthly reward. The pay is at the end of the journey, when God will say to each that have proved faithful, "Well done my good and faithful servant, come into my glory and receive your reward for work well done."

We have been wondering for a long time, whether the boards knew the value of the right kind of publicity, and just how helpful the National Baptist Union-Review would be if they would use its columns to set the nature and character of their work before our churches and the public. The columns of the Union-Review are wide open to every chairman, corresponding secretary, pastor or any other member of our denomination to express their views, and to make such suggestions to the brotherhood as they feel in their hearts would contribute to the spread of the gospel among those, who need it. The Nat'l. Baptist Publishing Board, publishers of the Union-Review, opens its columns free and without cost to any Baptist who desires to write of their work locally or nationally; and why not take the advantage of this medium to help you in your work? The right kind of publicity is always helpful to the individual, church or business. The press reaches more people than any other agency of publicity known to man, and why should not the churches of Christ and other organizations founded upon the principles of the gospel use the newspaper to spread the gospel and to promote the work of the Lord among men and women.

The National Baptist Convention of America has an advantage over every other denomination among Negro people. It has the best and most widely circulated official organ of any Negro church in America, and it does not cost our Convention a penny as an organization. We have three leading Methodist Episcopal Churches among Negro people; each has an official organ, and each pays an Editor a living salary; office, stenographer and other necessary help. Our Incorporated brethren have an official organ and pay their editor a living wage, permit him to have a church and meet all the other necessary expenses in getting out the Voice, the official organ of the National Baptist Convention of the U. S. A., Inc. But the National Baptist Convention of America, Dr. Green L. Prince, President, and the oldest National Baptist Negro organization in America, has an official organ and does not pay a penny of the expenses of its publication as a Convention. The official organ, the Union-Review, is largely supported by the preachers and members of the churches of the National Baptist Convention; but the Convention as such does not pay one cent of the expense of issuing the Union-Review. The Union-Review gives the National Baptist Convention of America, under the leadership of its president, place and prestige in the public regard, that no other religious newspaper published in America enjoys. We believe that the publishers of the Union-Review may say with pride that their publication is the best edited and most widely read and quoted religious journal in America. In fact, it is the standard in Negro journalism in America. The Convention ought to do something as an organization for its official organ

It is compulsory outside of the Baptist Churches that the officers and pastors of other denominations shall take the official organ, some of them like the A. M. E. Church have more than one publication and compel their preachers to take at least two of them; with us that would be un-Baptistic. The Baptist Church is a free will church, controlled by the free moral agency of the individual as God has planned it. The Baptist pastors of our Convention could use its Three Point Program with great advantage if they were inclined to do so. We do not think we speak out of term, if we were to say, that if the National Baptist Publishing Board did not furnish the National Baptist Convention of America, its official organ, the greatest Negro Baptist organization in the world would not have an official organ. As Dr. John Hope of Morehouse College used to say, "I am just wondering whether our leaders have ever thought about this question in this light."

God is great because he has done things beyond the possibility of man. Man is great because he has done things in the mind of the world that is great. Institutions like churches, schools and conventions, are great only as they do great deeds for God and humanity. Abraham Lincoln, is the greatest President the United States of America ever had, or ever will have, because he freed the slaves and no greater deed could have been done by mortal man. He did two great things; he freed the slaves and saved the Union. He preserved the Union that he might free the slaves under God. Friendship Baptist Church in Atlanta, is great in the eye of the world, because Rev. E. R. Carter is shepherd; whether it will remain so after he has passed from labor to reward is a question that God only can answer. And in like manner, the National Baptist Convention of America, Dr. Green L. Prince, president, is great and will continue to be great as long as it does things that are great in the eye of the Lord for His Kingdom and humanity.

Chicago Defender
Chicago, Illinois

BOYD FACTION PICKS CAPITAL FOR '42 MEET

NOV 8 1941

Detroit, Atlantic City And New York Bids Turned Down

OKLAHOMA CITY, Okla.—This city has been awarded the 1942 session of the Sunday School Congress of the National Baptist convention of America. The sessions will open June 10.

The invitation to bring the convention to Oklahoma was extended by Rev. J. H. Winn, pastor of the Fifth Street Baptist church, this city.

His invitation was supported by the Oklahoma City Negro Chamber of Commerce of which J. W. Sanford is president. The executive committee of the Chamber rushed their official endorsement to Nashville after Henry Allen Boyd, secretary of the Congress and of the Publishing Board, had made two visits to Oklahoma City. The correspondence was conducted by H McK. Rowan, the executive secretary.

NOV 3 1941

It was further endorsed by the General Baptist Convention of Oklahoma, of which Rev. D. C. Cooksey, of Tulsa is the president and Rev. M. L. Hatchett, D.D., of Muskogee is the secretary. In their session here two weeks ago they voted unanimously to support Dr. Winn's invitation.

It is known here that the Black Dispatch of which Roscoe Dunjee is the editor and publisher, was among the first to support Oklahoma City's invitation. The sessions will be held in the Douglass high school of which Prof. F. D. Moon is the principal, and that the Board of Education has already given written permission that this modernly-equipped school with all of its facilities will be placed at the disposal of this Summer School of Methods.

Other cities bidding for the convention were Charleston, S. C.; Hattiesburg, Miss.; Asheville, N. C.; Atlantic City, N. J.; New York City, N. Y.; Dallas, Texas and Detroit, Mich.

Pittsburgh Courier
Pittsburgh, Pa.

DR. HENRY A. BOYD REPORTED INCREASE IN PUBLISHING HOUSE

SEP 20 1941

More than 50,000 Messengers, Visitors Attend Sessions—Mrs. M. A. B. Fuller Makes Fine Report of Women's Activities.

SHREVEPORT, La., Sept. 18—(ANP)—The National Baptist Convention of America, Unincorporated, opened its 61st annual session here Wednesday morning, with attending delegates from all parts of the country. This marked the second time that Shreveport has been host to the Baptists' conclave. The theme of the convention was "The Christian's Defense In This Changing World."

Evidence of complete faith in its leadership was shown with the re-election of all officials of that body, with Dr. G. L. Prince, still remaining at the helm as president. Henry Allen Boyd, secretary of the big publishing board at Nashville, Tenn., and his entire board of directors were also re-elected. The affairs of the unincorporated convention are held very closely in hand, that no great contest of the sort staged at Cleveland by the incorporated convention could be possible here.

Shreveport proved to be a good host city. No definite count has been made but the number delegates and visitors were somewhere under 5,000. They came in private cars, in busses, on special trains and from every direction. It was quite an event in the life of this oil-producing center for few conventions of these size come to Shreveport.

The night of the convention opened, a grand reception festival was held. There are no great convention choirs to furnish the entertainment, one led by Prof. H. B. P. Johnson of New Orleans and another by Mrs. Lillian Mae Wright of St. Louis.

Henry Allen Boyd delivered a report which showed the great magnitude of the work being carried on in the publishing house at Nashville. He reported that more than a million pieces of literature had been issued last year. He said that the plant employed more than 152 persons with an operating cost of $750 per day. Denominational publications are issued weekly, monthly, quarterly and annually, he said. He especially praised the work of the National Baptist Union-Review, edited by B. J. Davis of Atlanta and suggested that the forces of the convention get behind the publication to give it a larger circulation. Reports were also made upon the missionary department, children's day activities, the International committee, and the International council and the Laymen's League Department. Dr. Boyd called attention to the correspondence course for ministers which is issued by the publishing house that more ministers unable to attend college take advantage of it. His report was adopted without dissent.

Mrs. A. B. Fuller of Austin, Texas, president of the Women's auxiliary made a complete report of the activities of her department. President Prince delivered an address in which he reviewed the state of the country in terms of the place of the church in current affairs.

Journal and Guide
Norfolk, Virginia

Judge Flays Mob Rule By Masked Groups

ANDERSON, S. C. (ANP)—At the opening of court of general sessions here Judge G. Duncan Bellenger of Columbia, S. C., openly denounced mob rule as symbolized by masked groups seeking to take the law into their own hands, and made an appeal for the preservation of American freedom and ideals.

He told the county grand jury that mob rule cannot be tolerated by the government of this country.

Without specifying any definite locality in the state where such incidents were prevalent, the judge stated that he had learned from the press that masked groups had organized themselves for the purpose of enforcing the law as they saw fit. He called attention to the fact that mob rule strikes at the very foundations of our institutions; it threatens the protection that organized society has thrown around our homes.

NOT THE WAY

Judge Bellenger stated, "I say to you, gentlemen, that the laws cannot be enforced and the laws cannot be respected when men with masks take the law into their own hands and set themselves up as court, jury and prosecuting attorney. When that is permitted, law enforcement has been turned over to the mob."

"This is a free country and one in which our constitution guarantees our citizens certain rights and privileges and protection. One who violates the law in this country is entitled to fair trial by court and jury. We pride ourselves on our freedom. We can only enjoy that freedom so long as we abide by the law. That is a heritage you and I enjoy, but unless we live up to the law, we are endangering that freedom which we have a right to enjoy."

Daily World
Atlanta, Georgia

Promised Support By Austin At N. J. Meet

DEC 29 1941

NEWARK — (ANP) — (By Page M. Beverley)—When Dr. D. V. Jemison came here last week from Selma, Ala., to attend the adjourned session of the National Baptist convention, Inc., at Hopewell Baptist church Wednesday and Thursday, he experienced practically no railroad jim crow, he told the convention in his keynote address.

Dr. J. C. Austin, unsuccessful in defeating Dr. Jemison for the presidency of the Cleveland convention, made an impromptu speech stating he was backing the convention's program and he is serving notice that he will support Dr. Jemison for reelection not only in the Memphis convention but until he is "taken away by death as all his predecessors were."

DEC 29 1941

The preconvention concert took place in Bethany church with 20 choirs participating. The preconvention program was in charge of a committee of ministers headed by the Rev. O. D. Henry of Passaic.

Dr. Jemison spoke of coming up from Alabama with practically no taste of jim-crowism. He rode in the Pullman and ate in the diner on the first call, which had not been customary in that section of the country, but the recent decision regarding equal accommodations has caused a change.

DEC 29 1941

Dr. J. M. Nabrit, secretary of the convention and president of the American Baptist seminary, instituted a scholarship drive to get churches to endow scholarships for worthy young men. Several ministers subscribed to the plan which is designed to furnish religious workers for the neglected rural areas.

Dr. A. M. Townsend spoke of the success of the publishing house drive and the religious education program being conducted by Rev. M. A. Talley, dean of the Sunday School congress.

Prof. E. W. D. Isaacs, secretary of the BTU, was the recipient of much praise for the efficiency of his work and the economy of operating his plant. Prof. Isaacs has caused the BTU to take on renewed life through the publication of proper song books which he himself demonstrates. Delegates from eastern states testify that many of them who formerly used literature from publishing houses are now using literature of the National Baptist BYPU board because it is better suited to the needs of the colored churches.

Mayor Vincent J. Murphy, who delivered the welcoming address, spoke of the work of the Baptist churches in improving conditions of the city. The mayor spoke against jim crowism and all forms of segregation.

DEC 29 1941

Nannie Burroughs Refuses To Speak On National Christian Mission

Resents Letter Implying Censorship From Representative—Writes Open Letter to Dr. Darby, Firmly Stating She "Will Not Speak."

WASHINGTON, Jan. 30—Negro leaders, pastors and educators, following many rebuffs and experiences of discrimination in varying forms during the nationwide tour of the National Christian Mission, sponsored by local divisions of the Federal Council of Churches in America, and their representatives, had a new jolt and a concrete example of Negro determination this week, when Miss Nannie H. Burroughs, head of the National Training School for Women and Girls, this city, refused to speak on the local program and also released an open letter in protest of the insidious methods by which the members of the race speakers are humiliated and made ashamed.

Miss Burroughs wrote the following letter to one of Washington's committee members:

"January 25, 1941.

Dr. R. L. Darby,
1749 N Street Northwest,
Washington, D. C.
Dear Dr. Darby:

I write to cancel my engagement to speak on the team of the National Christian Mission in Washington, D. C., February 2-9, 1941.

The invitation was extended to me October 29, 1940, by the Federation of Churches in Washington, D. C., and the Washington Committee for the Christian Mission.

Your letter of January 15, 1941, is my reason for cancelling the engagement. I quote from your letter:

'It will be helpful to both of us if you will telephone our office tomorrow morning as soon as convenient after receiving this letter so that we may confer about several items. * * * Perhaps we might talk about your addresses in some detail, as you have not been speaking elsewhere at this particular kind of meeting. You could tell me what you have in mind and we could go over the matter together. Possibly a half hour of personal conversation some time next week would be still more valuable.'

Come to your office and spend a half hour to let YOU censor my addresses?

I consider this—and in fact, the whole letter, an insult.

My fitness, from every angle, should have been the only condition on which the invitation was extended. It is a late hour to decide that I might not know what it is all about.

You speak of 'this particular kind of meeting.' Dr. Darby, as compared, in any way, with the 'particular kind' of national and international meetings of Christians which I have been addressing in America and in Europe during the past twenty-five years, the National Christian Mission is only a nice little prayer meeting.

I accepted the invitation for four definite reasons:

1. Because I rejoiced to see the Department of Evangelism of the Federal Council of Churches take the third step in its 'Missions' enterprise.

2. Because I thought I knew 'what it is all about.' I have devoted practically all of my life to preparation, travel, contact and actual service in the field of religion on a national and international scale. I have made this work my career. I have shared the platform with scores of the world's greatest Christian statesmen in Europe and in America.

3. I thought I knew something of the purpose, significance, spirit and program of the National Christian Mission. I have kept up with the work of the Federal Council of Churches because I am connected with it by my long official connection with the Council of Women for Home Missions, now the Home Missions Council of North America, and my connection with the National Council of Church Women.

4. I have addressed scores of national and international meetings of Protestant denominations in America and in Europe. I have served with other principal speakers on every important Chautauqua and Summer Conference in America.

The daily press on both continents bear brilliant testimony to my conduct and contribution. I do not need any further endorsement for any program in the field of religion.

When I received the invitation to speak on the Christian Mission team at the Washington meetings, I never dreamed that YOU or anyone, for that matter, would have the temerity to call me in to censor my addresses.

I am sure you wrote Miss Muriel Lester a similar letter, and I hope her addresses passed your censorship.

Yours truly,
Nannie H. Burroughs."

The National Christian Mission is being held in Pittsburgh this week, with Rev. O. W. Carrington of the A.M.E. Zion church, Brooklyn, N. Y., as one of its colored speakers.

Washington Tribune
Washington, D. C.

MISS BURROUGHS CANCELS ADDRESS DUE TO INSULT

Refuses to Allow Her Manuscript To Be Censored

FEB 1 1941

In a vitriolic letter Miss Nannie H. Burroughs, head of the National Training School for Girls and Women, cancelled her engagement to speak before the National Christian Mission here, February 2-9 when a letter from Dr. R. I. Darby, white, of the Federal Council of Churches sought to censor the addresses she was scheduled to deliver.

Her letter to Dr. Darby of 1749 N Street, Northwest, follows:

Dear Dr. Darby:

I write to cancel my engagement to speak on the team of the National Christian Mission in Washington, D.C., February 2-9, 1941.

The invitation was extended to me October 2-9, 1940 by the Federation of Churches in Washington, D.C. and the Washington Committee for the Christian Mission.

Your letter of January 15, 1941 is my reason for cancelling the engagement. I quote from your letter.

"It will be helpful to both of us if you will telephone our office tomorrow morning as soon as convenient after receiving this letter so that we may confer about several items."***** "Perhaps we might talk about your addresses in some detail as you have not been speaking elsewhere at this particular kind of meeting. You could tell me what you have in mind and we could go over the matter together. Possibly a half hour of personal conversation some time next week would be still more valuable."

Come to your office and spend a half hour to let you censor my addresses?

I consider this—and in fact, the whole letter, an insult.

My fitness, from every angle, should have been the only condition on which the invitation was extended. It is a late hour to decide that I might not know what it is all about.

You speak of "this particular kind of meeting." Dr. Darby, as compared, in any way, with the "particular kind" of National and Inter-national meetings of Christians which I have been addressing in America and in Europe during the past twenty-five years, the National Christian Mission is only a nice little prayer meeting.

I accepted the invitation for four definite reasons:

1. Because I rejoiced to see the Department of Evangelism of the Federal Council of Churches take the third step in its "Missions" enterprise.

2. Because I thought I knew "what it is all about." I have devoted practically all of my life to preparation, travel, contact and actual service in the field of religion on a National and Inter-national scale. I have made this work my career. I have shared the platform with scores of the world's greatest Christian statesmen in Europe and in America.

3. I thought I knew something of the purpose, significance, spirit and program of the National Christian Mission. I have kept up with the work of the Federal Council of Churches because I am connected with it by my long official connection with the Council of Women for Home Missions, now the Home Missions Council of North America, and my connection with the National Council of Church Women.

4. I have addressed scores of National and Inter-national meetings of Protestant denominations, in America and in Europe. I have served with other principal speakers on every important Chautauqua and Summer Conference in America.

The daily press on both continents bear brilliant testimony to my conduct and contribution. I do not need any further endorsement for any program in the field of religion.

When I received the invitation to speak on the Christian Mission team at the Washington meetings, I never dreamed that you or anyone, for that matter, would have the temerity to call me in to censor my addresses.

I am sure you wrote Miss Muriel Lester a similar letter, and I hope her addresses passed your censorship.

Yours truly,
Nannie H. Burroughs.

Afro-American
Baltimore, Maryland

Tuskegee Chaplain to Join Christian Mission

TUSKEGEE—The Rev. Harry V. Richardson, chaplain of Tuskegee Institute, will join the National Christian Mission for the second time this season when it opens in St. Louis, Mo., February 9.

FEB 8 1941

Pittsburgh Courier
Pittsburgh, Pa.

Christian Mission Leaders Snub 'Jim-Crow' Hotels

FEB 8 1941

ST. LOUIS, Feb. 6—When the National Christian Mission comes to St. Louis for the observance of the big event sponsored by the Federal Council of Churches in America, one big Christian act will have been accomplished, jim-crow will have been given the cold shoulder!

Among speakers of national and international prominence who will take part in the two huge mass meetings at the Armory, a place where Negroes have not been welcomed, as well as at seminars, noon day meetings and the like, will be Dr. Harry V. Richardson, college pastor at Tuskegee institute.

Dr. Richardson will make his headquarters at Eden Theological Seminary in Webster Groves, Mo. This was decided upon when the hotels of St. Louis displayed their hostility in refusing to let Negroes have their quarters with the rest of the delegation. As a result of this jim-crow attitude by large hotels, the delegation, white and colored, will be quartered on the seminary campus. Eden, long noted for its liberality, has defied Missouri traditions by permitting Negroes to study on its campus along with whites. Included in the list of former Eden students are its honored graduate, the Rev. Grant Reynolds of Cleveland, O., along with Dr. Joseph Gomez, famed A.M.E. minister and the Rev. John F. Moreland, now a North Carolina A.M.E. Zion pastor.

The Rev. W. A. Cooper, pastor of Metropolitan A.M.E. Zion Church will represent the local racial group on the radio while O. O. Morris, executive secretary of the Pine Street YMCA is a seminar chairman.

Praise has been given to the local entertainment committee for its stand against jim crowism by the various race ministerial groups of the city who see the move as a great forward step.

Sponsoring the conference in the Greater St. Louis area is the Metropolitan Church Federation of St. Louis whose aggressive and fair-minded secretary, the Rev. Clark Walker Cummings, stood firm against the jim crow hotel idea.

Race members of the committee include the Revs. R. S. Brown, N. W. Clark, W. A. Cooper, Fred A. Hughes, H. W. Kelly, W. D. Lester, O. J. Lindsey, C. M. Long, W. L. Perry and Milton Thompson and the following laymen: Zaid Dr. Lenoir, F. Z. Wilson, H. Berry, O. O. Morris, Herman Dreer and Jacob A. Williams.

Argus
St. Louis, Missouri

Mission Speaker

FEB 8 - 1941

DR. H. V. RICHARDSON

Chaplain of Tuskegee Institute, who will be among the 30 great Christian leaders who will speak at the National Christian Mission to be held in St. Louis February 9-16. Rev. N. W. Clair Jr., pastor of St. Mark's Methodist Church, Chicago, is another colored churchman listed among the Mission's speakers.

Pittsburgh Courier
Pittsburgh, Pa.

Miss Burroughs Gets Official Apology

FEB 22 1941

WASHINGTON, Feb. 20—The furore caused by the request which Dr. R. L. Darby, secretary of the Washington Federation of Churches, made on Miss Nannie H. Burroughs, to come to his office and bring the addresses which she planned to deliver on the team of the Christian Mission, was not settled until the Committee on Arrangements made a proper and complete apology for Dr. Darby's insult.

FEB 22 1941

Miss Burroughs refused to take any part on the program of the Mission until the matter which she rightly considered an offense was cleared up by official action of the Committee.

The world-famous Dr. E. Stanley Jones, and Dr. Jesse M. Bader—executive secretary of the Federal Council's Department of Evangelism—did not mince words in declaring that no member of the team was required to submit their addresses, and of expressing, their complete disapproval of the request that had been made of Miss Burroughs.

Star of Zion
Charlotte, N. C.

St. Louis Christian Mission Marks Forward Step In Interracial Cooperation

FEB 20 1941

St. Louis, Mo.—

The churches of the St. Louis area this week are experiencing one of the greatest religious awakenings in many years ,according to local leaders of The National Christian Mission. Thirty nationally promient speakers, including both white and Negro ministers, are addressing scores of groups, touching on every phase of community life.

"This week has been Christianity at work as never before in my experience," said Dr. W. A. Cooper, pastor of Metropolitan African Methodist Episcopal Zion Church. I'm elated at the fine spirit between the Negro and white people.

FEB 20 1941

Two outstanding Negro ministers, the Rev. Harry V. Richardson, Chaplain at Tuskegee Institute, Ala., and Dr. Matthew W. Clair of Chicago, are on the team along with Dr. E. Stanley Jones, famed missionary to India, Miss Muriel Lester of London and Dr. Jesse M. Bader, National Director of the Mission and Secretary of Evangelism for the Federal Council of Churches.

O. O. Morris, Negro Y.M.C.A. Secretary and also a member of the Executive Committee of the St. Louis Church Federation, calls the Mission the "most important move in my time so far as city-wide interracial cooperation is concerned. It has been emphasized that Negro attendance has been exceptionally large at all meetings and that the two Negro speakers have appeared on all phases of the program addressing as many white as Negro groups.

Dr. Clarke W. Cummings, Executive Secretary of the Metropolitan Church Federation of St. Louis, commented that the Mission's contribution toward interracial understanding was enriched by the fact that all members of the team were housed together in the Hotel Roosevelt which over-rode a long-standing policy excluding Negroes to accommodate the entire team. Originally the hotel refused to make the concession but reversed its stand when Mission leaders decided to house the team at Eden Theological Seminary.

So far the Mission, which is sponsored nationally by the Federal Council of Churches, has visited 17 large cities across the nation. Next week the Mission will be in Cleveland then will move on to four west-coast cities.

12-1941

PRESBYTERIAN

Winston Salem, N. C., Sentinel
June 1, 1941

Negro Church Women Open Annual Meet

Christian Conference Convenes, Sponsored By Presbytery

The nineteenth annual Christian Conference for Negro Women opened at Winston-Salem Teachers' College last ight under sponsorship of the Woman's Auxiliary of Presbyterian Church Synod of North Carolina.

The one-week conference is a training school for leaders among Negro women of the state. Mrs. E. F. Reed, of Lenoir, is chairman.

Convention theme is "Christian's Patriotism." Motto is: "Render unto Caesar which is Caesar's, and unto God that which is God's."

Greetings were brought from the college by Professor Jack Atkins; from Winston-Salem by Mrs. Paxton Davis; from First Presbyterian Church Auxiliary by Mrs. Tully Blair; from Reynolda Presbyterian Church Auxiliary by Mrs. Wade Legette; and from Negro churches of the city by Rev. J. L. Smith.

Mrs. Henry Roane will conduct a Bible hour each morning of the conference, and Mrs. George Patterson, of Gastonia, will conduct a Christian home hour.

Mrs. E. C. Heins Jr., of Sanford, president of the North Carolina Synodical, will speak at 11:30 Tuesday morning.

Prominent speakers included on the program are: Rev. Tom Cash, Barium Springs; Rev. J. W. Witherspoon, Lexington; Albert T. James, Tuscaloosa, Ala.; Charles M. Norfleet, Winston-Salem; and Rev. A. A. McLean, Lenoir.

Negro speakers include: Mrs. C. A. Eaton, Mrs. J. C. Waddy, Miss Dollis Patterson, and Mrs. A. M. James.

Greenville, S. C. News
June 2, 1941

Conference For Negroes Is Set

Women Of Area To Study At Presbyterian-Sponsored Session

The fifth annual Bible conference for negro women of the Greenville area will open at Phillis Wheatley center tomorrow and continue through Friday, Mrs. John A. Martin, director, announced yesterday.

The conference is sponsored by the Presbyterian churches of Greenville, but is interdenominational and open to negro women of all faiths.

Sessions will be held daily from 4 to 6 p. m. and from 7 to 9 p. m. and supper will be served at the center for delegates. Speakers will include Supt. L. P. Hollis of Parker district schools, Mrs. A. F. McKissick, Miss Anna Jenkins of Atlanta, Mrs. Lewis H. Lancaster, returned missionary to China, Miss Virginia Neville and Rev. W. McLeod Frampton, pastor of Third Presbyterian church.

Richmond, Va., Times-Dispatch
June 16, 1941

Negro Women Will Convene On June 24

Presbytery Sponsors Annual Conference

The twenty-first annual Christian Conference for Negro Women, sponsored by the woman's auxiliary of the Synod of Virginia, Presbyterian Church, will be held June 24-30 at the State College for Negroes in Petersburg.

Miss Janie McGughley, executive secretary of women's work of the Presbyterian Church, will make the opening address at the conference, which is interdenominational and inter-racial.

Other speakers during the week will include the Rev. J. Oscar Lee, D. D., of Virginia Union University; the Rev. E. E. Smith, pastor of Ebenezer Baptist Church of Richmond; the Rev. William Stuart Nelson of the school of religion at Harvard University, and Miss Fletcher Mae Howell of the Baptist Missionary Union.

Commencement Address

Mrs. Mary McLeod Bethune, director of the division of Negro affairs, National Youth Administration, will deliver the commencement address on June 30.

Mrs. Donald W. Richardson of Richmond is dean of the conference.

Teachers will include Dr. Howard T. Kuist, Mrs. Alexander Maitland, Miss Florence Fields, Mrs. Helen Bowles and Mrs. Lilly Epps, all of Richmond, and Mrs. Anna Long of Christiansburg and Miss Felicia Anderson of the State college.

New York Age
New York, N. Y.

12

7th Day Adventist

7th Day Adventist Pastor Notes Improved Economic Status Of The Negro In The South

MAY 10 1941

By BAXTER LEACH

"As I traveled through the South I observed that the economic status of the Negro is definitely on the upward trend," declared Elder Thomas M. Rowe, pastor of Ephesus Seventh Day Advestist Church here, on his return from an official visit to the Board meeting of the Oakwood Junior College in Huntsville, Ala., last week.

There are some situations open to criticism, as is the case in other sections of the country—but one can easily see that judging from the past—the future looks bright for a better understanding between all racial groups to the end that ere soon the problems effecting the South will be worked out and adjusted by a common understanding of both racial groups," the elder opined.

Elder Rowe also visited Chattanooga Tenn., his native home.

"There is a substantial increase in the number of Seventh Day Adventists in the South: while the churches are not all constructed as yet there is an appreciable growth in the Southland," Elder Rowe continued.

Oakwood Junior College organized more thas 35 years ago is destined to play a large part in training our youth to cope with the peculiar problems of the immediate vicinity and the South as a whole, the Elder believes. "The future prospect of the school as a training center for Christian youth was never better than at the present time. Definite plans were made for expansion along all lines at the meeting last week and Ephesus Church of New York City will play a prominent part in this expansion program. A definite sum has already been put into the budget to be turned over to the College this year."

To Serve Human Race

MAY 10 1941

"The School Board, many of whose members are white, believes that the institution will not only serve the needs of the Negro race, but that the Institution will not only serve the needs of the Negro race, but that the Institution should be equipped to turn out material to serve the human race," Elder Rowe said.

Members of the Board are Rev. J. F. Turner, president of the North American Division of Seventh Day Adventists, Washington, D. C.; Prof. H. A. Morrison, secsetary of the World Education Department; Rev. A. K. Jones, president of the Southern Union Conference; Rev. F. L. Peterson, secretary of the Negro Department of Columbia Union Conference; Rev. J. D. Dayson, secretary of Negro Dept. Southern Union Conference; Rev. W. A. Webb, secretary of the Negro Dept. of Central Union Conference; Rev. T. H. Allison, secretary of the Negro Department of Lake Union Conference; Dr. C. A. Dent, medical superintendent of Riverside Sanitarium, Nashville, Tenn.

Also Rev. T. M. Rowe, secretary of the Negro Department of Atlantic Union Conference; L. E. Ford, manager of the Riverside Sanitarium, Nashville, Tenn.; Miss Anna Knight, secretary of Negro Educational Department of Southern Union Conference.

The entire faculty of the college was re-elected as follows: Prof. J. L. Moran, president and manager; Prof. Calvin Mosley, dean of theology; O. B. Edwards, prof. of History and Music; T. T. Frazier, treasurer; N. E. Asby, professor of Languages and History; L. E. Johnson, head of Science and Mechanics; N. Banks, assistant head of Science and Mechanics; N. E. Burrell, dean of Women; Mrs. L. L. Johnson, head of English Department; Dennis Crosby, agriculture, and E. Carter, mechanical dairy.

12-1941

UNITED HOUSE OF PRAYER

Daily World
Atlanta, Georgia

By ROBERT M. RATCLIFFE AUG 31 1941

YOU'D THINK shaggy-haired Charles M. (Daddy) Grace, bishop of the United House of Prayer, would keep quiet and stay in the background, like Father Divine, during these troublesome times.

But, not Daddy. He's front page copy same as Edgar Brown with his mile of dimes; Walter White and his fight for civil liberties: Joe Louis and his witty spouse, and all of those other fellows who have made the front pages because of speeches they made or letters they mailed to President Roosevelt in behalf of mistreated colored solliers.

The bishop of the United House is a man of ideas. He would be a valuable man in anybody's public relations department. When things get dull around the House of Prayer, and Daddy feels he is losing some of his faithful followers, he strokes his hair and stares at the ceiling, or the sky, until a startling and amazing idea forms in his mind. Then he gets to work and pulls off something stupendous.

Colassal, indeed, was the stunt staged last week by the Right Reverend Grace. Stunt isn't exactly the word for a religious event. But, in this case, we can't think of anything better. AUG 31 1941

Up in Washington, D. C., Brother Grace snatched front page headlines from Finley Wilson, Congressman Mitchell, Jack Johnson and whoever else is capable of making front page copy, when he baptized 100 converts with one big springle—at the expense of the Government.

Surely the bishop knows some of the big shots in Washington. He had to know them to do what he did. At the appointed hour, the 100 white-robed believers marched to the designated spot. They got close together in sardine fashion, and waited. A fine truck rolled up to a nearby street hydrant. Connections were made and a fireman aimed a water hose over the heads of the waiting group. A stream of water shot high in the air and then fell in heavy drops on the heads of those who had been sinners. The bishop carried out a striking ceremony and thus, the 100 were baptized into membership of the United House of Prayer.

"Clap your hands for the city," cried the bishop, "for the fire department is helping you get saved."

The bewieldered believers clapped their hands.

Bishop Grace tossed his shaggy hair backwards and yelled:

"The angels in Heaven are taking down this event in shorthand and they're taking shorthand pretty."

The 100 water-soaked believers tried to smile.

Since starting on this yarn, a picture has come to the desk from International News, which gives a good idea of what did happen when the fire hose watered the bishop's flock.

It's an interesting picture. There's nothing religious about it, however. The photographer got an overhead shot of the ceremonies. In the foreground of the picture is the fire engine, a stream of water pouring from its hose, and the "victims." Judging from the photo, ninety percent of those beneath the hose are women and children. They're attired in white dresses and robes. Some of them have white towels about their h AUG 31 1941

One of the "victims" was caught as she went into a dance and another just as she was passing out. The children appeared to be enjoying the cold drops of water. Standing around the firetruck and white-robed followers is a big crowd of onlookers.

All, in all, it turned out to be a good stunt. Good enough to keep Daddy Grace in the minds of America people a little while longer.

Now, it is Father Divine's time to pull off a stunt. But he'll have to go some to beat Bishop Grace's unheard-of-before act.